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GAZETTEER
OF THE
SIALKOT DISTRICT.

BY
CAPTAIN J. R. DUNLOP SMITH, I. S. O.,

Settlement Collector.

1894-95.

REVISED EDITION.



Compiled and Published under the Authority

PUNJAB GOVERNMENT.

LAHORE CIVIL AND MILITARY GAZETTE PRESS

1895

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PREFACE.

The following preface was prefixed to the first edition of the *Gazetteer* of this district published in 1883-84.

“The period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it, as far as possible, by contributions obtained from district officers, passing the draft through the Press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

“The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer*, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chapter V. (General Administration) and the whole of Chapter VI. (Towns) have been for the most part supplied by the Deputy Commissioner; Section A of Chapter III. (Statistics of Population) has been taken from the Census Report; while here and there passages have been specially written for the work. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from Mr. Cunningham's compilation already referred to, which again was largely based upon Mr. Prinsep's Settlement Report of the district. The report in question was written in 1863, and, modelled on the meagre lines of the older Settlement Reports, affords very inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed. But when the district again comes under settlement, a second and more complete edition of this *Gazetteer* will be prepared; and meanwhile the present edition will serve the useful purpose of collecting and publishing, in a systematic form, information which had before been scattered, and in part unpublished.

“The draft edition of this *Gazetteer* has been revised by Colonel Birch and Messrs. Perkins and Bleacheroff. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.”

The present edition was prepared during 1894-95 in accordance with paragraph 11 of Revenue Circular No. 62. The *Gazetteer* has been entirely re-written, except the earlier part of Chapter II, which deals with the ancient history of the district, and the paragraphs in Chapter VI, which relate to the early history of Siálkot city. The statistics have been brought up to date, and much new information has been added. I have to cordially acknowledge the assistance given me by Munshí Ghulam Ahmad Khan, Extra Assistant Settlement Officer, who has supplied me with information on various matters, which has been useful in supplementing and checking the results of my own observations; by Munshi Khazan Singh, Head Clerk of the Settlement Office, who has furnished notes on the various tribes and on the customs of the people; by Mr. J. Greenwood, Secretary of the District and Municipal Boards; and by the heads of the different Missionary bodies, who have freely given me assistance. I am also much indebted to Mr. H. P. Tollinton, I. C. S., for kindly seeing this volume through the press during my absence from Siálkot on leave.

J. R. DUNLOP SMITH, CAPTAIN,

Settlement Collector.

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DETAILS.		TOWNS.					
		District.	Zafarwal.	Rajp.	Pasrur.	Sialkot.	Daska.
Total square miles (1892-93)		1,368	369	185	391	419	361
Cultivated square miles (1892-93)		1,403	219	301	296	325	288
Cultivable square miles (1892-93)		252	22	131	31	32	36
Average square miles under crops (1887-88 to 1892-93)		1,297	94	153	161	152	209
Annual yield in inches (1866-67 to 1894-95)		34.2	21.7	26.1	26.0	30.1	25.8
			32.7	21.9	32.2	36.2	28.2
Number of inhabited towns and villages (1891)		2,201	173	111	112	566	276
Total population (1891)		1,119,817	190,970	211,671	203,875	302,866	207,165
Rural population (1891)		1,099,182	185,134	200,773	190,155	217,779	190,311
Urban population (1891)		90,365	5,336	1,898	13,720	55,087	11,124
Total population per square mile		569	618	113	517	723	575
Rural population per square mile		523	600	133	483	591	511
Hurdís (1891)		371,265	68,892	65,589	61,879	115,708	59,197
Sashes (1891)		19,872	3,788	11,967	11,117	7,926	12,011
Funs (1891)		1,696	101	1	116	1,106	72
Muskhāns (1891)		685,312	117,235	130,929	128,316	171,497	131,655
Average annual land revenue (1888-89 to 1892-93)*		1,172,526	133,998	257,131	209,248	270,363	241,786
Average annual gross revenue (1888-89 to 1892-93)		1,571,821	...	...	...	...	...
New assessment of 1891-95, as sanctioned by the Financial Commissioner †		1,500,110	246,368	331,922	269,831	311,331	307,685

* Fixed, fluctuating, and miscellaneous.

† Land, Tribute, Local Rates, Excise and Stamps.

CHAPTER I.

THE DISTRICT.

The Siálkot District is the most north-eastern of the six districts of the Ráwalpindí Division, and lies between north latitude $31^{\circ}43'$, and $32^{\circ}52'$, and east longitude $74^{\circ}14'$ and $75^{\circ}3'$. It is bounded on the north-east by the Jammú territory of the Mahárája of Jammú and Kashmír; on the north-west by the Malkáni, Tawí and the Chenáb, which separate it from the Gujráť district; on the west by the Gujránwála and Lahore districts; on the south-east by the Ráví which divides it from the Amritsar and Gurdáspur districts; and on the east by the Shakargarh tahsil of Gurdáspur. It is an oblong tract of country, with a straggling northern boundary, and occupies the submontane portion of the Reehua, or Ráví-Chenáb, Doáb. Its length from the extreme north of the Traus-Chenáb tract of Bajwát to where the Ráví leaves the district in the south-west corner of the Ráya tahsíl, is 83 miles; and its breadth from the north-east corner of the Zafarwál tahsíl to a point in the centre of the boundary with Gujránwála is 47 miles. The centre of the district, which is close to the head-quarters of the Pasrúr tahsíl, is 800 feet above the sea level. It is divided into five tahsils, or fiscal subdivisions, of which that of Zafarwál occupies the north-eastern, that of Siálkot the northern, that of Daska the western, that of Raya the south-eastern, and that of Pasrúr the central portion of the district. Some leading statistics regarding the district and the several tahsils into which it is divided are given in Table No. I on the opposite page. The district contains only one town, Siálkot, of more than 10,000 souls; its population being returned as 55,087 at the census of 1891. The administrative head-quarters are situated at Siálkot, lying to the north of the centre of the district, about 5 miles from the Jammú border and 28 miles from Wazirábád on the North-Western Railway. A branch line of this railway runs from Wazirábád through Siálkot to the left bank of the Tawí opposite the city of Jammú. Siálkot stands twenty-third in order of area and first in order of population among the 31 districts of the Province, comprising 1.7 per cent. of the total area, 5.36 per cent. of the total population and 3.6 per cent. of the urban population of British territory. The district is one of the most important in the Province, as it contains a larger population than any other, and in extent of cultivation it ranks ninth, and in amount of land revenue second.

Chapter I.
Descriptive
General descrip-
tion.

Chapter I.

Descriptive.

General description.

The latitude, longitude and height in feet above the sea of the principal places in the district are shown below :—

Town						North latitude.	East longitude.	Feet above sea level.
Siálkot	...	...	...	...	...	32° 31'	74° 36'	829
Pasrúr	...	...	...	...	...	32° 16'	74° 43'	800*
Zafarwál	...	...	...	...	...	32° 21'	74° 57'	950*
Ráya	...	...	...	...	...	31° 58'	71° 48'	800*
Daska	...	...	...	...	...	32° 20'	71° 24'	800*

*Approximate

Physical features. The general aspect of the district is a plain sloping down from the uplands at the base of the Himalayas to the level country to the south.

Bound on the north-west by the Chenáb and on the south-east by the Rávi, the district is fringed on either side by a line of fresh alluvial soil, above which rise the low banks that form the limits of the river beds. At an average distance of 15 miles from the Rávi, another stream, the Degh, which rises in the Jammú hills, traverses this district and passes on into the district of Lahore. This, too, has upon either bank a fringe of low alluvial soil. With the exceptions thus noted, the district is practically a level plain throughout. Its north-eastern boundary is 20 miles distant from the outer line of the Himalayas : but about midway between the Rávi and the Chenáb a high dorsal tract, extending from beyond the border, forms a somewhat elevated plateau which stretches far into the district. Upon the border this elevated tract is about 20 miles in breadth, and extends from the Degh to the high eastern bank of the Chenáb. Gradually contracting in width, it terminates about 10 miles to the south-west of Pasrúr, and 32 miles from the point where the Degh enters the district. It thus forms a triangle, its base resting on the border, one side following the line of the Degh, and the other cutting diagonally, due north and south, across the district. Towards the Chenáb the central plateau falls off abruptly, but slopes more gradually towards the Degh. To the west of it lies a broad plain extending from the high bank of the Chenáb, on the one side, to the Degh, on the other, and occupying approximately half the district.

To the west of the Degh the country is also a level plain broken up on the north by a few hill torrents, but perfectly flat to the south.

Six divisions of the district area may be thus distinguished :—

- (1) the alluvial lowlands of the Chenáb ;
- (2) the valley of the Degh ;
- (3) the alluvial lowlands of the Rávi ;

- (4) the triangular dorsal plateau west of the Degh ;
- (5) the remainder of the central plateau of the district, between the Degh and the Chenáb ;
- (6) the dorsal tract between the Rávi and the Degh.

Chapter I.
Descriptive.
 Physical features.

The district, as a whole, is somewhat above the average of the Province in the matter of natural fertility. Three-fourths of its area have been brought under the plough, and, except in the large *kallar* plain to the south, there is little room for extension of cultivation. In the northern half of the Sialkot tahsil, in the east of Zafarwál and in the north-east of Pasrúr and Ráya, owing to the abundance of rain and the inherent richness of the soil, the yield of crops is high. The remainder of the Sialkot tahsil also, except a small portion to the south-east, and the larger part of the Daska tahsil, though entirely dependent on well irrigation, are of marked fertility. The poorer regions are situated in the triangular dorsal tract already described, which occupies the assessment circles of Pasrúr and Zafarwál west of the Degh, and the eastern portion of the Sialkot tahsil. Here the soil is naturally friable and dry, the country is bare and devoid of trees, and cultivation is dependent almost entirely on rain. The alluvial tracts on the lower reaches of the Chenáb, Degh and Rávi suffer much from the presence of saltpetre in the soil, and require constant irrigation and careful tillage. The fifth of the zones is known as the Charkhrí Mahál, from the universal use of wells worked by the Persian wheel, the prominent feature in its cultivation. In this plain water is abundant, and generally within a moderate distance from the surface, while the soil is a rich consistent loam which, given secure irrigation, produces first class crops of all kinds. When irrigation is not available the soil is of little value. What is known as the Darp tract occupies the northern and smaller portion of the Degh-Rávi Doáb. The chief soil is a rich, light loam, naturally moist and requiring little irrigation. It is easily tilled. There are few springs, and wells are rarely met with. This Doáb declines in fertility to the south. The land becomes stiff and sour, and, except where the fertilising silt of the Degh is deposited by means of protective irrigation works, the labour and expense required for successful agriculture are great.

The district is watered on two sides by two of the great rivers of the Province, the Rávi and the Chenáb, which draw their supplies from the snows of the central ranges of the Himalayas. It also receives from the lower hills numerous smaller streams, which practically depend on the rainfall, and may be counted upon during the rainy months for a supply, more or less copious, and more or less intermittent, according to the season. Some of these, notably the Aik and the Degh, while destructive in the higher tracts, which slope rapidly to the south, are of the utmost value as fertilising agents in the southern parts of the district.

River system.

Chapter I.
Descriptive.
 The Chenáb.

The Chenáb rises in the Himalayas. The name is a compound of the words Chandra and Bágha, two streams which meet in the Jammú district of Kishtwár. It breaks out from a rocky gorge in the hills six miles to the north of the Bajwát tract, and at first flows due south. After a course of seventeen miles it is joined by the Jammú Tawí, and turns sharply off to the west. Eleven miles further on it meets the Malkání Tawí, and again changes direction, flowing south-west in an almost straight line, till it enters the Gujránwála district. The force of the river throughout is great. It contains chiefly sand, which is freely deposited on the lands of the villages along its course. Its action is not nearly so beneficial as that of the Rávi, as it brings down no fertilising mud, and constantly injures standing crops by the force of its current and the sand it leaves behind. Land, moreover, recovered from the stream requires years of patient labour before it will bear the better class of crops. The right bank of the river on the Gujrát side is high, but on this side it is flat and the action of the water is more widely distributed. The bed of the river itself is broad and sandy, and constantly shifts from year to year, according to the caprice of the current, which, when in flood, will in one place eat into the soft river bank, and deposit in another a low sandy island, which, becoming the basis of a loamy deposit, will after a year or two be a culturable field. The depth of the water in the main channel is said to be seldom at any season less than 15 feet, rising in the time of flood to 30 feet, or even more. For purposes of irrigation the Chenáb water is copiously used in Bajwát. The river is crossed by eight ferries, but is not bridged at any point in the district. It is not fordable at any point. It is navigable at all seasons by boats carrying 400 maunds in the summer or 250 in the winter months. The boats are as on the Rávi, the ordinary flat-bottomed *kishli*.

The Rávi.

The Rávi rises in the Chamba hills and, after passing through the Gurdáspur District, enters the Ráya tahsíl of Siálkot at the north-east corner, and flows in a fairly straight line down the entire length of the south-east border till it joins Lahore. Shortly after entering Ráya it is joined by the Basantar, which rises in the hills to the east of Jammu. Five miles lower down, the Rávi receives the waters of the Bhed nála. The Jhajrí nála, which traverses the northern half of the tahsíl, joins the Rávi to the south of the Siálkot-Amritsar high road. The total length of the boundary of this district formed by the Rávi is 45 miles. It flows through a level country, and the force of its current is much less than that of the Chenáb. At no part of its course is it confined within high banks, but the bed of the river gradually widens, and its action becomes more erratic as it gets further away from the hills. On the whole, the Rávi, while less destructive than the Chenáb, both as regards the action of the water and the deposits brought down from the north, does as much harm as good. The changes in its course during the last decade, with all their

attendant consequences, have been anything but favourable to the development of the belt of villages on its banks, which have never recovered the fertility they possessed before the opening of the Bári Doáb Canal.

The stream forms no permanent islands in the river bed, but patches of sand, left dry by the retiring floods, form temporary and shifting islands, upon which not unfrequently a thick growth of reeds springs up. The river is fordable in places during the cold weather, but the passage is not without danger on account of quicksands. There are eleven ferries, at one of which, that of Miáni, on the road from Sialkot to Amritsar, a bridge of boats is maintained during the cold weather months. The Rávi is nowhere navigable, but small country boats come up from Lahore for the *kāna* grass from the *belas*, and timber is floated down from Chamba.

The Degh —The Degh is formed by the union of twopetty streams north of Jasrota in Jammú territory, and enters the north-east corner of the Zafarwál tahsil near the village of Lebrí. Shortly afterwards it splits into two branches which traverse the whole length of Zafarwál, and re-unite on the Pasrúr border. After only two miles two branches are again formed. One of these flows due south into the Ráya tahsil, where it again joins the main branch. The other runs towards the south-west, and when half way through Pasrúr deflects to the south, and finally joins the Gujranwála district at the village of Chakián. From both these branches there are several smaller offshoots. The supply of water, being drawn from the lower hills and dependent solely upon the local rainfall, is somewhat uncertain and intermittent. There is water, however, in the channel at all seasons of the year ; and here and there springs of water occur in the bed. When heavy rain has fallen in the hills the discharge of water is sudden and abundant, causing floods, which are frequently destructive. From the plain country, too, considerable accessions of volume are received during heavy rain ; for the river valley, lying low, forms the main drainage artery of the eastern portion of the district. The nature of the banks varies much. Abrupt in some places, they become in others so gradually sloped as to be almost undistinguishable. The bed of the river is of course sand, forming in places quicksands of considerable depth. The current during the rainy season is very rapid, being scarcely fordable even when only knee-deep. When wast-high the stream is quite unfordable. The course of the main current shifts constantly from side to side of the river bed, but there have been no instances of late years of any violent change. The action of the Degh varies with its distance from the hills. It rushes through the whole of Zafarwál and the north of Pasrúr, doing little but harm owing to the rapid slope of the country. To the south of Pasrúr and in Ráya, however, its value as a fertilising agent is great, as it rarely carries away land ; the alluvial deposits are rich and widely spread, and the gentle flow allows the water

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Hill streams.

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 Hill streams.

to be used for irrigation. Of late years the District authorities have largely improved the capacities of the Degh villages by the restoration of old irrigation dams and the construction of new ones. But the stream is notoriously capricious, and any year the course of any of its branches may change.

The Aik.—The Aik also rises in the Jammú hills, and enters this district at the village of Umránwálí, about six miles to the east of cantonments. Its general direction is south-west, and it skirts the south of the city of Siálkot. On the upper reaches the banks are high and, as a rule, steep, and the stream rarely overflows. When it enters the Daska tahsíl, however, the bed gradually rises to the level of the surrounding country, and the force of the current abates. In Daska the Aik is of the greatest service to the villages within its sphere of influence. It brings down a richer silt than any of the other streams in very large quantities, and the Aik assessment circle of this tahsíl is the richest tract in the district. During the rainy months the supply of water is abundant, but this dwindles to very little during the dry part of the winter season. Except after heavy rain, it is fordable at any point. It is crossed by two strong masonry bridges close to the city and cantonments, and there is a smaller wooden bridge on the road to Gujránwála.

Other lines of
 drainage.

There are several other smaller streams in the district which, though they receive, as a rule, no supply from the hills serve the useful purpose of conveying off the surface drainage of the country. Of these, the most important are the *Sabzkot*, Gadgor, Badiána Begewáh, Pálkhú and Dhan nálas, with their different petty tributaries. These are generally known by different names in different parts of their course. They cannot compare with the Aik and Degh as irrigation agents, but they are utilised by the zamindárs wherever possible, who erect *ghallírs*, or Persian wheels, on their banks.

Marshes.

There is no piece of water in the district which could be called a lake, but numerous marshy depressions, locally known as *chhambs*, occur in many parts. These are fed by rain, surface drainage, and the small streams, which are a feature of the northern part of the district. They are of considerable value as reservoirs for purposes of irrigation, and many of them have had their capacity considerably increased by artificial embankments. In such cases the water is made available for irrigation by means of ducts. In other cases a simpler process is followed, of baling water from them to the level of the fields in closely-woven baskets. It was believed by Mr. Prinsep that, under encouragement from the District authorities, much might be done to improve and extend the means of irrigation thus provided. Nothing was done, however, till 1888-89, when the general question of these *chhambs*, and the Channels leading to and from them, was taken up by Lieutenant-Colonel Montgomery, the Deputy Commissioner, and for

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the next five years the whole irrigation system depending on them was thoroughly overhauled. Old embankments, dams, and sluice-gates were restored, and where necessary new ones were built. The old ducts were put in working order and new channels were cut wherever an increase in the volume of available water or a change in the bed of any hill stream necessitated such a course. The interested zamindárs supplied free labour, and when money was wanted it was furnished by the District Board, or as a takávi advance from Government. The general control of all these irrigation works is in the hands of the district authorities, and during the recent settlement rules were drawn up providing in detail for each work and were entered in the records-of-right of the villages concerned. The whole system is now in order, it works well and with a little attention on the part of the district authorities there will be no fear of its failure in the future. It has resulted in a distinct addition to the assets of the zamindárs in an appreciable proportion of the villages in the district, and consequently in an increase in the amount of revenue paid to Government. Not only has cultivation largely increased in the tracts affected by these works, but the character of the old cultivation has been raised, while the expense and labour of agricultural operations have declined. There are altogether nearly one hundred *chhamb*s in the district, situated chiefly in the flat country on the south-west border, and they serve to irrigate 61 square miles of crops. The most important of them all is known as the Satráh *chhamb*, so called from the village of the same name close by. It dates from the time of the Moghal emperors. At the end of August it is a sheet of water of an average depth of 8 feet, covering about six square miles of country. Almost all the *chhamb*s dry up before the winter rains begin and again at the beginning of the hot weather. Generally speaking, cultivation of the area recognised as belonging to the reservoir is forbidden. All natural products, such as *nilophar* (*nymphaea lotus*) and *khas* grass (*Cymbopogon aromaticus*) are the property of the border villages. The principal marshes in the district, with the approximate area under each in acres, are as follows :—

Tahsil	Name	Area in acres.
ZAFARWAT	Maujke	555
RAWA.	Kundal Chakráh	319
	Willán	648
	Kirto	202
	Arúd Afghán	154
	Kálá Khatáí	213
	Baddo Malúí	139
	Kullá Mandhiá	73

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Tahsil.	Name.	Area in acres.
PASKUR.	Satrâh	1,309
	Patla	119
	Thâtha Milkhi	125
	Sâboke Dandîân	232
	Dhatang	167
	Kassawâla	172
	Budha Gorâya	70
	Lâla	70
	Thâtha Gulâb Singh	109
SIÂLKOT.	Bhopâr	105
	Gurhî	51
	Dhûb	92
	Sarangpur	131
DASKA.	Rachhîra	91
	Lurrike (Waddâ)	117
	Khalukhî	697
	Dhamkoti	136
	Marâna	238
	Dâsky	592
	Kotli Kewâl Râm	149
	Nikka	115
	Bhady Mûsa	211
	Fiddowari	120
	Gujpoko	74
	Talyandi Mûse Khân	222
	Panden	94
	Orhîân	165

Old canals.

There are in many parts of the district traces and traditions of ancient canals long since fallen into disuse. Mr. E. Prinsep, who conducted the two first Settlements of Siâlkot, was of opinion that most, if not all, of these were capable of restoration. His remarks on the subject in the report of the first regular Settlement are as follows:—

"The most noticeable is a cut that was made by Ali Marîân Khân, 250 years ago, to bring the waters of the Javi to the Imperial Gardens at Shohdrâh. It is said to have joined the Pakla at Nandpâr. There are traces of it at Kotli Lohârân, Zahûra, and B. nat, so that it must have been nearly 20 miles in length. The people assure me that it was a successful undertaking, that it flowed the whole year round, was used for irrigation, and is quite capable of restoration. During Akbar's reign, another cut was made by Mirza Mawlâ Ghulâm Mustâfa from the Aik, above Siâlkot, for the purpose of watering the gardens and tanks of Miânâhpura Azam, one Shâh Rôza of Ghana made an attempt to supply the *chamb* of Panthowâla by a cut from the Aik, opposite Malochit, which, not proving successful, induced Saûfir Shâm Singh, to make a similar attempt for the same purpose at Dhesrîn, a little higher up, which did answer for a time. Traces of it are said to be still visible. So also to Dârâ Sâhko, the brother

of Álamgir, is attributed the construction of a canal to bring the water of the Degh through the centre of the high tracts in the vicinity of Pasrúr; traces of which, in the form of old tanks and aqueducts, are still apparent. A proposal to restore the Alí Mardán Canal was lately made, and Government ordered a survey and called for a report. The head of the canal lay in Jammú territory, and there were other difficulties to be met. The result was that the project was abandoned."

The only other old work of this kind is in the north of the Ráya tahsíl. About fifty years ago, the zamíndárs made a deep cutting from the large depression or *dháb* at the village of Dode in Gurdáspur as far as the villages of Ishar Máhádeo, and Hussan Hussáin in this district. But the channel soon silted up, and the people have never been ready to incur the annual expenditure necessary for keeping it clear.

There are five tracts which are the property of Gov-

Tahsil.	Name of Rakh.	Area in acre.	Produce.
Zafarwál ..	Chenáki ..	467	Grass.
Daska ...	Táhlíánwáli ...	92	Timber.
" ..	Máhlíánwáli ...	358	Grass.
Sialkot ..	Bhakhriáfi ...	311	"
" ..	Gulábgarh ...	24½	"

ernment, and have recently been taken up by notification in the Gazette as reserved forests. Their names and areas are given in the margin. The Chenáki *rakh* is under the direct control of the Executive Commissariat officer in Siálkot, and is used as a grass preserve. *Rakh* Táhlíánwáli on the Chenáb is administered by the Forest Department, and forms a nursery for young trees. The others are all situated on the Chenáb, close to the Kulúwál ferry, about 14 miles from cantonments. They are managed by the Secretary of the Military Grass Committee in Siálkot, and the grass they produce is divided among the mounted branches of the troops in the station. The other areas in the district described as *rakhs* in the Government records are so only in name. They were formerly waste portions of land covered with trees and undergrowth, and were given away by Mr. Prinsep to leading native gentlemen on condition of being cleared and brought under the plough. They are now all cultivated and have become revenue paying estates.

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Rakhs and forests.

There is nothing in the district approaching the description of a forest, or even of a good-sized wood. The few plantations of any size which existed under former *régimes* have of late years been cleared and the land brought under cultivation. The trees commonly found in the plains of the province occur here and there, singly or in clumps, but not in sufficient quantity even to supply the local requirements for agricultural purposes and fuel. Among the lower classes dried cow-dung is the only fuel used; and even in the Siálkot cantonment, owing to the high price of wood, the same meets with a ready sale. What trees there are, are for the most part of recent growth. "Old trees," writes Mr. Prinsep, "are scarcely ever "to be found, unless where looked upon as sacred property."

Trees.

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Trees.

The trees commonly found in the district are as follows :—

Vernacular name.	Botanical name.	Common name.
<i>Amṛ.</i>	<i>Mangifera Indica.</i>	Mango.
<i>Laguna.</i>	<i>Cordia myra.</i>	Do.
<i>Ber.</i>	<i>Zizyphus jujuba.</i>	Ber.
<i>Shisham or Tot.</i>	<i>Dalbergia sisso.</i>	Shisham.
<i>Shir or Siras.</i>	<i>Acacia speciosa.</i>	Siris.
<i>Babul or Kikar.</i>	<i>Acacia Arabica.</i>	Acacia.
<i>Babul bilal or kibli.</i>	<i>Acacia farnesiana.</i>	Do.
<i>Phulch.</i>	<i>Acacia modesta.</i>	Do.
<i>Bakar.</i>	<i>Ficus Indica.</i>	Bamian.
<i>Bakar or shirak.</i>	<i>Melia sempervirens.</i>	Persian lilac.
<i>Tat.</i>	<i>Morus Indica.</i>	Mulberry.
<i>Jambun.</i>	<i>Syzygium jambolanum.</i>	Jambun.
<i>Pipal.</i>	<i>Ficus religiosa.</i>	Pipal.

The following are found more commonly in the Bajwāt and villages near the river banks :—

Vernacular name.	Botanical name.	Common name.
<i>Nim.</i>	<i>Melia azadirachta.</i>	Nim.
<i>Tin.</i>	<i>Cedrela toona.</i>	Tin.
<i>Silk cotton.</i>	<i>Euphorbia.</i>	Silk cotton.
<i>Bamboo.</i>	<i>Bambusa.</i>	Bamboo.
<i>Khar.</i>	<i>Phoenix vivipara.</i>	Date palm.
<i>Majma.</i>	<i>Salix Babylonica.</i>	Weeping willow.
<i>Emblic.</i>	<i>Embelia officinalis.</i>	Embelia.
<i>Asbab.</i>	<i>Cassia fistula.</i>	Pudding pipe tree.
<i>Bauhinia.</i>	<i>Bauhinia variegata.</i>	Bauhinia.
<i>Bahad.</i>	<i>Tournefortia bellerica.</i>	Bahad.
<i>Blak.</i>	<i>Bauhinia blanda.</i>	Blak.
<i>Phagwa.</i>	<i>Ficus conchoc.</i>	Phagwa.

The district, except Bajwāt, is scantily wooded, with the result that the cattle-dung which should go to manure the fields is universally used as fuel. The difficulty in procuring timber increases every year, and is acutely felt in well-irrigated tracts.

Much attention has been given of late years to arboriculture by the district authorities, and their action has been here and there responded to by the more provident zamindārs. The *kikar* is

perhaps the most common tree. It is hardy, grows quickly, and meets almost all the needs of the agriculturist. It is the only tree which can be grown with any success in the low, marshy *kalráthi* land so often met with. There are two varieties of *kíkar*. The *Kábuli* has very sparse foliage, and the wood is poor and of little use, except as fuel. The second variety, *desi*, is fortunately common; goats eat the small pods, which are sometimes powdered and used as a medicine. The resin is used in making the common ink of the country, and the bark is extensively employed in tanning leather. This variety yields excellent timber, which can be fashioned into every kind of agricultural implement. The *ber* or *beri* is found all over the district, and will grow in almost every kind of soil, provided that it is regularly watered. Its wood is used as planking for house-roofs or as door and window frames. Two varieties of this tree also are found. The *káthi* or natural *ber* has small round leaves and fruit. Its wood is used for making all kinds of household furniture. The *páiwandi*, or grafted *ber*, has become much more common of late years, and is found in almost every garden in the district. In some parts it is planted on the borders of fields. It has a broader leaf than the *káthi*; the fruit is larger, and is usually sweet to the taste. The wood is inferior to the other. Its leaves are used as poultices for boils and ulcers. The fruit of both varieties is sold largely in the markets of the large towns. Hindús attach a certain amount of sanctity to the *ber* tree. The frame of the canopy, *vedi*, under which marriage ceremonies are performed, is always made of this wood, and it is also usually employed in the funeral pile. The *táli* and *tálá* are also common. The latter has large leaves and a light-coloured wood. The wood of the *táli* or *shísham* proper is darker and more durable. It is more valuable as timber than any other tree. Its excellence as fuel is certified in the proverb, which says that as the *táli* will burn even when damp, so a mother-in-law will quarrel even when of a naturally meek disposition. The *táli* requires care while young, and is usually found in *sailába* lands. There are some flourishing *táli* nurseries in Bajwát. The *phuláh* takes a long time to come to maturity. It is valued for its shade, and sheep and goats are fond of the leaves. Its young twigs are used as tooth-brushes. Its blossom has a sweet smell, and is manufactured by distillation into a cooling scent. Its resin is extensively used as a medicine. The timber is used for agricultural implements. The *phuláh* grows best on alluvial lands.

The *dharek* is a quick-growing but unsatisfactory tree. It throws out long, thin branches, and gives poor shade. Its timber is of little use except for roofing houses. The *dharek* is usually found in groves near the village site. Its leaves have a bitter taste, and, like those of the *ber*, are used as poultices for boils. It has a small fruit, *dharkona*, which is used as a horse medicine. The *tút* is of two kinds, like the *ber*. The *kátha* or indigenous, sometimes called *bedúna*, is often

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planted near wells for the shade it gives. It has small round leaves. The fruit is white, purple or black. The *páivandí*, or grafted mulberry is found lining the roads in the northern parts of the district. Both leaves and fruit are longer and thicker than those of the indigenous variety. The fruit, *jaleba*, is largely eaten by the people. The timber of both varieties is the same. It is much used in the construction of well apparatus and country carts, but requires seasoning. The *bohar* is a large tree, much valued for its shade. It is found planted near the village pond and *dáira*. The people consider the planting of a *bohar* tree as a meritorious act. The male *bohar* has larger leaves than the female, and its branches throw off root-stems, which take root of their own accord when they reach the ground. The fruit, *gohal*, resembles the fig, and is only eaten by the very poor. The timber is brittle, and of no use except for fuel. The *pípal* also belongs to the fig tribe, but has no root-stems. It is a peculiar object of reverence to Hindús and is hardly ever cut down. Even when blown down it is allowed to lie where it falls. But camel-men, whether Hindús or Muhammadans, lop its branches mercilessly for fodder for their animals. Its timber is hardly less brittle than the *bohar*, but is sometimes used for roofing purposes. Brahmins alone have the privilege of cutting the *pípal* and using it as fuel, hence the term *brahma* applied to it by some classes of Hindús. The *barna* is rarely found in this district. It gives good shade. It has a soft wood, which is of little use except for fuel. It has a round fruit, called *bill*, the rind of which when dried is used by native physicians as a receptacle for drugs.

Neither the *shrin* or *pharwán* (*Tamarix Orientalis*) is grown much in the district. The wood of both is used for making oil-presses and press-rollers. The *ám̄b* or mango is seldom of spontaneous growth, but it is now much more extensively cultivated than it used to be. There are several large mango groves in Bajwát. The *ám̄b* begins to yield fruit when six or seven years old. The *imblí* (*Emblia officinulis*) is seldom met with except in Bajwát. It is an object of great veneration to the Hindús. It belongs to the mango tribe. The fruit has cooling properties and is employed in the native *pharma*. It makes also a good pickle. The timber is never used except for fuel. The *phagwára* is rarely seen outside of Bajwát. The fruit is eaten by the poorer classes, but, owing to its laxative properties, is sparingly used. The timber is soft and brittle. The *tun* is much used by carpenters in making articles of household furniture. The *jíman*, called *dahlon* in Bajwát, grows to a large size. It has a round dark fruit which is used in the manufacture of vinegar. The *simbal* is found only in the north of the district. It has a striking red blossom, and its pods furnish a kind of cotton, which is used by the poor for stuffing pillows. The timber is weak and liable to be attacked by insects. It is used as fuel, but gives off an acrid smoke,

which the people say produces a disease of the eyes. The timber of the *dhamman* is strong and tough. It is used as *bahngi* poles and for making the handles of axes and spades. The wood of the *khair* is used for ploughs.

The fruit-bearing trees and shrubs of the district are a follows :—

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Vernacular name.	Botanical name.	Common name.
<i>Amḡ.</i>	<i>Mangifera Indica.</i>	Mango.
<i>Naringi</i> , or <i>santarah.</i>	<i>Citrus aurantium.</i>	Orange.
<i>Kela.</i>	<i>Musa paradisiaca.</i>	Plantain.
<i>Ara.</i>	<i>Amygdalus persica.</i>	Peach.
<i>Amṛād.</i>	<i>Psidium pyrifera.</i>	Guava.
<i>Seo.</i>	<i>Pyrus malus.</i>	Apple.
<i>Nakh</i> or <i>nāspāt.</i>	<i>Pyrus communis.</i>	Pear.
<i>Anar.</i>	<i>Punica granatum.</i>	Pomegranate.
<i>Khajūr.</i>	<i>Phoenix dactylifera.</i>	Date-palm.
<i>Anjir.</i>	<i>Ficus carica.</i>	Fig.
<i>Imbli.</i>	<i>Embllea officinalis.</i>	...
<i>Alūcha.</i>	<i>Prunus domestica.</i>	Plum.
<i>Nimbū.</i>	<i>Citrus limonum.</i>	Lime.
<i>Chakotra.</i>	<i>Citrus decumana.</i>	Shaddock.
<i>Phālsa.</i>	<i>Grewia Asiatica.</i>	...
<i>Lukāt.</i>	<i>Eriobotrya japonica.</i>	Loquat.
<i>Bilv.</i>	<i>Cydonia vulgaris.</i>	Quince.
<i>Amaltus.</i>	<i>Cathartocarpus fistula.</i>	Pudding pipe tree.

There are many varieties of orange, and the people have taken extensively to grafting cuttings from Malta orange trees on to sweet limes. There is hardly a chandhrī in the district with a garden who does not make a point of having a few trees bearing the variety known to the people themselves as “ Mālta.”

One of the most important grasses is the *khabbal* (*Cynodon dactylon*), which is of two kinds, green and white. The latter is rarely met with. This grass is never found in stony, sandy or *kalrūthī* soil. It is greedily eaten by cattle. It is eaten when both green and dry. The *chhimbar* (*Elenisve flagellifera*) resembles the *khabbal* very much, but its nourishing properties are less, and it is not nearly so much liked by cattle. It affects sandy soil, where the *khabbal* won't grow. The *sarr* or *sarkhāna* (*Saccharum sara*) is also called *sarkanda*, or *sarūt*. It is a most useful grass, and is usually found near rivers. When it is green in August it is eaten by the cattle, but is seldom used as fodder when dry. The stems are used for thatching roofs, lining ceilings and all kinds of basket-work. But, so much do customs in neighbouring districts differ,

Grasses.

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Grasses.

that well-ropes in Lahore are almost always made of this grass, whilst the practice in this district is to make them out of the crushed stalks of sugarcane. The *káhi* (*Saccharum spontaneum*) is much more common than the *sarr*. It is found in large quantities on alluvial lands. It is used as fodder only in times of drought. Its chief use is for roofing huts and for the ceilings of the larger houses. *Káhi* has of late years been extensively planted on the banks of the Degh by the District Board with a view to reclaiming the sand, and, the result has been encouraging. *Dabh* (*Eragrostis cynosuroides*) is a hardy grass with little sap. It is found on the rivers, and having deep, strong roots, is very difficult to eradicate. It is called *aira* in Bajwát, where the people dry it to make thatching and mats. The fibre when well beaten is used as cordage for beds. *Díla* (*Carex tuberosus*) is found in lowlying lands and flourishes in the rainy season. It makes poor fodder. The roots are greedily eaten by pigs. *Panní* (*Anatherum muricatum*) resembles the *díla*, but is not so disliked by cattle. Its roots make the sweet-smelling *khas-khas* which is so much used in *táttis*, or grass screens, which cool the house in the hot weather. *Sawink* (*Panicum colonum*) grows extensively in good loamy soil, and is one of the favourite fodder grasses. The seed resembles that of *kangni* and is made into cakes by the poorer classes. The seeds are called *var tául*, and are eaten by strict Hindús during their fasts. *Lunak* (*Sulda fruticosa*) is a useless grass found in saline soil. It has very little sap and is disliked by cattle. *Madhána*, *nūnalsh* and *mar kan* belong to the same class. Lucerne grass is grown only near the towns. *Maina* (*Medicago denticulata*) is of spontaneous growth, and is also sown for fodder. It is said to possess milk-producing qualities. Besides the above common grasses, the following also are found generally on alluvial lands:—*Bekon*, *buk*, *sitti*, *gandhail*, *sírúri*, *pasghand*, *lai*, *ád ar majhun*, *javál*, *bathkarain*, *kakhon* and *tarakla*. They are all bad grazing.

Miscellaneous
plants and weeds.

One of the commonest shrubs is the *pilchí* or *jháo* (*Tamarix Indica*), which grows by the rivers. The only animals that will eat it are camels. It is used as fuel, and the dried twigs are employed in the manufacture of baskets, and in some parts in the revetment (*nautha*) of temporary wells. The twigs are also fashioned into reed pens. The *barú* (*Sorghum halepense*) grows on sandy soil. Before the rainy season it is poisonous, but once the rains have burst it is freely eaten by cattle and horses.

The most prevalent weed is the *bughát* or *pájí*, the wild leek. It grows up with the *rabi* crops. When young it is easily weeded out, and is eaten by cattle. It has a fine black seed, which gets mixed up with wheat and barley seed and gives a lot of trouble. The *lehli* (*Salix tetrasperma*) also appears along with the spring crops. It has a light pink flower. It is given to milch cattle, as it is believed to produce milk. The *bhakhra* (*Tribulus anuginosus*) flourishes in the autumn rains, and while

CHAP. I.—THE DISTRICT.

green is eaten by the cattle. The *pápra* or *sháhtarí* (*Fumaria parviflora*) is a *rabi* weed, and is supposed to be a remedy for fever. It is sometimes pounded when dry and mixed with water to make a cooling drink. The *ak*, or milk plant (*Calotropis procera*), thrives on sandy soils. It is eaten by goats only, and its leaves possess medicinal properties.

Chapter I.

Descriptive.

Miscellaneous plants and weeds.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province, as a whole, has been most kindly furnished by Mr. Medicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the *Gazetteer* series, and also as a separate pamphlet.

Geology

The mineral products of the district are few and unimportant. Beds of *kankar*, calcareous concrete nodules, are found on what was once the old high bank of the Chenáb, four miles to the north of cantonments, and at *Chak* Sadeo, Mirákiwál, Ballánwála and Godhpur in the Siálkot Tahsíl. *Kankar* is met with in smaller quantities in Jethilke and Ghálibke in Daska, in Nadda and Buchcha Tank in Pasrúr, and near Hachchar and Ghurkan in Ráya. There is none in Zafarwál. But the demand for this concrete is much greater than the supply, and the cantonment authorities and the district board are hard pressed to find metalling for the few roads which require it. Limestone is rarely met with. It is usually imported from Pathánekot, on the one side, and Gujránwála, on the other.

Mineral products.

In the recent settlement *kankar* was not treated as a revenue-paying asset of the people. But in the administration paper of every village a clause has, by order of Government, been inserted, declaring that *kankar* is the property of Government, and may be dug for by Government, when required, without the payment of any royalty to owners of the land. The owners, however, have liberty to dig for, and dispose of, the *kankar* when it is not required by Government.

Saltpetre is prepared in a few villages in different parts of the district. The process of manufacture is simple. *Kallar* soil is strained, the water is collected in earthen pots, and is then boiled till all evaporates, leaving the salt coated on the pots. The salt is then scraped off and sent to the market. In the southern parts of Ráya carbonate of soda (*sajji* or *khár*) is made to a small extent. The leaves of the *Lárnán* shrub, a favourite food of camels, are burned in a pit. The liquid which distils from the burning mass is gathered in earthen pots and allowed to cool. It then hardens, and is sold principally to *dhobies*, who use it for scouring clothes in the wash.

Of wild animal life there is very little in the district. A few wolves are the sole representatives of the fiercer kinds of animal, and even these are now very rare. They are

Wild animals.

Sport.

Chapter I.**Descriptive.****Wild animals.****Sport.**

practically unknown in the centre and south of the district, and those that are found in the northern tracts have generally been driven down by the burning of the jungles in Jammú territory. No rewards for their destruction have been claimed in the last ten years, and only five have been reported to have been killed. Foxes and jackals are met with in some parts but never to the same extent as in the less fully cultivated parts of the province. The foxes haunt the *chhambs* in Ráya and Pasrúr, and the jackals are generally found in the *belás* on the Rávi, Chenáb and Degh. They are hunted by *Sánsís* on foot with dogs, and it is always possible to arrange with these people for good coursing on the lower reaches of the Rávi. Jackals are also common in Bajwát, and for some years a pack of hounds was kept up at Phuklián by the British cavalry regiment in cantonments. Black buck visit the south-east corner of the district occasionally, but in small numbers. They are sure to be found when a camp of exercise is being held close by at Murídkí, as the guns and cavalry frighten them away from their usual quarters. Nilgái (blue bull) are rarely seen, except in the north of Bajwát, where the crops have to be protected from their ravages. There is, unfortunately, no preserve of wild boar anywhere in the district. A few are killed every year in Bajwát by villagers, who trap them. They come over from the large Jammú *rakh* called Gol, where they abound. Pig are met with in the Chenáb *belás* of the Daska tahsíl, but they never stay long in one place. The country, moreover, in that direction is difficult to beat properly and the riding is *bad*. Three years ago a couple of boar with their families established themselves in a large *belá* on the Degh near Kíla Sobha Singh, and efforts were made to preserve them but they disappeared in a few months, as soon as the early autumn crops were cut. Wild cats infest the sugarcane fields in many parts. Hares are not common. Formerly, when the Kashmír State maintained a *shikár-gáh* on the Degh, close to the Zafarwál border, sport was always to be had in the north of that tahsíl, but on the *rakh* being brought under cultivation the animals disappeared.

The *kulan* (*kunj* or corn crane) is found all over the district in the cold weather. Geese, both grey and barred, frequent the rivers and the *chhambs*, when the latter are full after heavy rain. All the well-known varieties of mallard, duck and teal, with the ubiquitous Brahminy, are also found on the rivers and irrigation reservoirs, and plover also are common. Snipe are migratory in their habits, and there are not many localities where one can be certain of finding them during the season. The best grounds are what is popularly known as the Bhaliál *jhíl* across the Chcuáb, the Rangpur *jhíl* on the Gondal road, and the low lands near Begowála and Dharmkot in the Daska tahsíl. But there are really no tracts in Siálkot such as are found in Hosbiárpur and Gurdáspur, where a bag is certain at any time in the cold weather; and when the sportsman contemplates a shooting trip, he should always send a trained man

beforehand to report on the prospects of any ground he may wish to visit. Partridge, chiefly greys, and sand grouse are rare, except in the open country towards Lahore. Florican are only occasionally seen, and bustard hardly ever. Wild pigeon are common everywhere; quail abound at both seasons, but especially at the beginning of the cold weather, and, except in an abnormally dry year, all birds will insure a heavy bag anywhere near cantonments.

The remaining representatives of the feathered tribe are as follows:—ring and turtle doves, black or royal white and grey curlew; starling, raven, crow, vulture, pelican, bottle bird, tailor bird, honey bird, nightingale, jay, hoopoe, woodpecker, kingfisher, adjutant, kite, hawks (varieties), falcons (varieties), owls (varieties), swallow, common sparrow, parrots, mina, robin, bull finch, lark, and magpie. There are also the squirrel, flying fox, bat, hedgehog, mongoose, rat and muskrat. There are various sorts of lizards, frogs and toads, the centipede and scorpion; and of insect life a great variety, especially during the rainy months; moths, butterflies, beetles, crickets and grasshoppers, bees, wasps and hornets. The large black ant, and the small red and black ant, also the destructive little white ant, are in great abundance.

There is little fishing on the Rávi; but there are professional fishermen all along the Chenáb and in some villages traversed by the Degh. Fishing is common in Bajwát, and in more than one village in that tract, the Jamwál owners leave everything connected with the land to their tenants of lower caste, and make a precarious living by fishing, which being a form of sport is not unworthy of a gentleman. The best spots for sport are a few streams in the extreme north of Bajwát and the place known as Bení Singh, a little below the junction of the Jammá Tawí with the Chenáb. But sport is to be had all along the river, and there is good fishing all the way up the Malkháni Tawí. There is very little fishing in the Rávi. The names of the fish most commonly taken in the Chenáb, Degh and Aik are:—*ráhu*, *bachhwa*, *mahásir*, *daubrá sangára* or *sing*, *daula*, *cháhal jámh* *pandal kinger*, *gargej*, *malli*, *chilwa*, *changa* and *toti*. The fish most liked by the people as food are the *mahásir*, *ráhu*, *singaran*, and *daubrá*. Professional fishermen in fishing use the net (*jál*), or the fish-basket (*khaunchá*).

Of the poisonous snakes, the snakes most numerous are the *karait* or *singhár* (*Bungarus corubus*) and the viper, or *karundiá* (*Echis carinata*). The others which are less commonly met with are the *katota*, *dudía*, *phanúr* and the *chimbá*. The tracts most infested by snakes are the south of Daska, the villages stretching from Satriá to Walúdo in Pasrúr, and the greater part of the *kílar* circle in Ráya. A considerable number of rewards for the destruction of snakes are annually paid away, but the amount which is paid through the police varies with the personal idiosyncrasies of the various thánádárs. Rupees 2,149 have been paid as rewards for the destruction of snakes in the last ten years, and 34,163 snakes have been returned as killed.

Chapter I.
Descriptive
Wild animals
Sports

Fishing

Snakes

Chapter I.
Descriptive.

Rainfall.

Three hundred and fifty-two persons have been reported to have died from snake bite during that period.

Mr. Prinsep, at the time of his first settlement, paid great attention to tabulating the result of the records of rainfall in the district, tracing gradations in the fall proportionate to the distance of the locality from the hills. These gradations are marked upon the map given in Mr. Prinsep's Statistical Atlas. Shortly, Mr. Prinsep's gradations represent a difference of no less than 20 inches between the zone of Bajwát, on the one hand, and of Daska and Pasrúr, on the other. In one, Mr. Prinsep deduced the average annual rainfall to be 33 inches; in the other, the minimum ranges as low as 18 inches. The figures below are given by Mr. Prinsep for the five years ending 1858-59 :—

Rainfall recorded, 1854-1858.

Locality.	Year.					Average.
	1854-55.	1855-56.	1856-57.	1857-58.	1858-59.	
Siálkot	50	39	28	22	32	28
Zufarwál	14	19	34	22	30	29
Daska	23	23	16	20	34	24
Pasrúr	27	25	16	15	31	22

Table No. III shows, in tenths of an inch, the total rainfall as registered at each of the rain-gauge stations in the district during the last twenty-seven years, but up till 1888 the gauges at the outlying stations were of an obsolete pattern, and the figures of the earlier years are, therefore, not quite accurate. The distribution over the year month by month, and the number of rainy days in each month, as shown by the rain-gauge at head-quarters, is shown in Statement III A, and the distribution by quarters of the year is furnished for each tahsíl in Statement III B. The district is classed as submontane in the Government agricultural returns, as the northern boundary is on the average not more than 25 miles from the hills at the base of the Himalayas. The average annual rainfall for the district varies from 40 inches in the Bajwát tract to 20 inches on the Lahore border. The rainfall is thus practically certain, and parts of the district suffer much more often from floods than from drought.

Climate.

Table No. IV shows the average temperature of three months, May, July and December, for the last ten years. June is the hottest month in the year, and January is the coldest. The district is not inordinately hot as heat is counted in the Punjab, though the city and cantonments of Siálkot, which stand on the edge of the central dorsal tract, which has such rapid subsoil drainage, are generally placed in May and June among the five places with the highest temperature in the daily returns issued by the Meteorological Department. The temperature returns are higher than those of Lahore, but the

nights are always fresher and cooler. At Siálkot itself a storm in the hills in the hot weather pulls down the temperature at once. The real hot weather begins at the end of April and ends in September, life in-doors in October being very pleasant.

The district is decidedly healthy on the whole, but disease is very prevalent in water-logged tracts such as Bajwát and the lower parts of the Degh valley. Malarial fever is the great scourge of the people, and flourishes most in September and October, when the people are weakened by the hot weather and cannot stand the great difference between the day and night temperatures. Fever is directly responsible for 68 per cent. of the total deaths, but indirectly its fatal effects are more widespread. Many deaths returned as due to pneumonia, dysentery and other diseases would certainly not have occurred had the patients not been previously debilitated by fever. Pneumonia, generally accompanied with pleurisy, is common in the colder months. Enlargement of the spleen, urinary affections, dysentery, and diarrhoea prevail all the year round. Ulcers and various forms of skin disease are also common. Goitre is confined to Bajwát. Small-pox is less common than it was, and a large epidemic of cholera is unknown. But in 1892 the deaths from cholera in Siálkot were higher than in any other district of the province, except Hazára. Diseases of the eye are as common as in other parts of the Panjáb. Tables XI, XI A and XI B give annual and monthly statistics of births and deaths for the district; whilst Table No. XLIV gives annual statistics of births and deaths for the towns during the last five years. During the last eleven years Table XII shows the numbers of the insane, the blind, deafmutes and lepers ascertained at the Census of 1891, while Table XXXVIII shows the working of dispensaries since 1887.

Chapter I.

Descriptive.

Climate.

Disease.

CHAPTER II.

HISTORY.

Chapter II.

History.

History.

The antiquities of Siálkot are discussed by General Cunningham in his "Archæological Survey Reports," II, 21, 22, and XIV, 44 to 47. Its early history is closely interwoven with traditions of the Rája Saliváhan, his son Rája Risálú, and his foe, Rája Hodí, so famous in Punjáb folk-lore. The following account is taken from Mr. Prinsep's Settlement Report :—"Much of it is doubtless mythical ; but the traditions current in the very seat of the power of ancient heroes always possess great value. It may be noted that the date (400 A.D.), given on page 14, for the death of Rája Risálú, is almost certainly too recent ; as Risálú was the son of Saliváhan, whom General Cunningham identifies with the Vikramádityá who overthrew the Sakas about 78 A.D.

The first settlers.

In the earliest days we are informed the whole surface of the country was waste and studded with thick forests, but inhabited by a pastoral race, called Yahars or Yírs, who lived in *júns* or rude mat huts, chiefly along the banks of rivers. These tribes were numerous and powerful. Some time after the invasion of Alexander against Porus, it is said that large volunteer armies flocked into the province from remote parts of Hindústán. Among them arrived Shún, Hún and Dall, the three reputed sons of the great Rája Ráchor Ráo of Rájpútáná, whose capitals were Ujáin and Indore. The emigrants fraternised with the early settlers, and introduced the art of agriculture and the use of wells for irrigation. It is even computed that out of 500,000 warriors some 350,000 devoted themselves so diligently to the cultivation of land, that in 250 years after their arrival the whole country from Lahore to Mooltan and Kasúr to Siálkot was cleared of jungle. These settlers were assisted by the original tribes, who were known also under the names of Yírs in the Jech and Sind Ságar Doábs ; Jhúns and Pachúlas in this Doáb ; and Bhúlar, Mán, Her in the Bári Doáb. The Shún Dal in the time of Vikramádityá are recorded as the most powerful tribe in the Punjáb, but they would not intermarry with the aborigines, who were looked upon as an inferior race of Ghator, Ghants or Gat (Sanskrit, *yuta*), or as they are now called Jats. Even to this day in the heart of the Hindú agricultural tract, the people will tell you there are only 2½ pure Jat races now remaining, *viz.*, the Bhúlar, Mán, and Her, which last counts only as half a caste ; that all the rest are really of Rájpút origin. But those days have passed, and little traces exist of such races now. In the vicinity of Nainákot,

and also at the foot of the hills near Jammú, may be found a tribe of Jhúns, and there is reason to think that the Húndal elan, who own several villages in this district, bear a close affinity to the first emigrants from Rájpútíná.

The principal tribes now are the Bajwás, who probably came from the direction of Mooltan; the Awáns, who say they came from Ghazní; the Ghumans, from Makálá, in Central India; the Sindús from Oudh; and the Salehria Rájpúts from the hills, who jointly hold nearly 800 estates, or over one-third of the district. Of these the Awáns only can point to a distinct Mahamadan origin. There are also the Minhás, who are a royal clan from their having a common pedigree with the Jammú princes; and the Bajús, who give their name to Bajwát. It is a curious fact that both of these clans, who now are essentially Rájpút in name and association, have a common pedigree, the Minhás with the Vurk and the Bajú with the Bájwá elans, both of whom are called essentially Jat, which shows the prevalence of the Rájpút origin.

The places of greatest antiquity appear to be the cities of Siálkot, formerly called Sulkot; Pasrúr known as Parasrúr. Pasrúr is surrounded by villages held by the Bájwá Jats, whose first founder, Kholú settled in Panwána, and had six sons, who founded Bhágowál, Rúrki, Khánowalí, Chowindá, Nárowál and Pasrúr; Mankah founded Pasrúr. The tradition is that during the better days of the Mughal Empire, a *faqír* came to visit the Khángáh of Syad Jalál. Mankah hearing of his arrival in accordance with old usage offered him Re. 1 as a *nazar*, which was indignantly refused. The *faqír* took his departure, but did not forget the civility, for 12 years after he returned to the Khángáh as none other than Humáyún, summoned Mankah, and made him the ruler of the Pasrúr *pargana*. So Mankah built the city, locating traders of every kind. On Mankah's death, owing to his son being a minor, the fief was managed by Fatah Chand, son of Narú (the brother), who went in person to Delhi and was honoured by Akbar.

But of Siálkot we have information which carries us back to a very distant period. It is said to have been originally founded by Rája Sul of Pandhú renown, hence called Sulkot, about 5,000 years ago, whose dynasty continued for 1,500 years. After the flood, the popular belief has it that the whole country remained one vast uninhabited region for 1,000 years. The first account of its restoration takes us to the time when Siálkot was a part of Kashmir, and Rája Sím Datt enjoyed unmolested rule for one century more. It was about this time when Vikramádityá was monarch of Ujáin, that Rája Sulwán (or Saliváhan) built the fort and established the principality of Siálkot. He was of the Sia caste, mention of which is to be found to this day; some think Siálkot takes its name in this way.

A curious legend exists that a Khatráni woman, when bathing in the Aik, was wooed by a serpent called Basak Nág, (Saliváhan).

Chapter II.

History.

The first settlers.

Principal tribes and whence they emigrated.

Purely Rájpút races.

Places of antiquity.

Pasrúr.

Siálkot.

Chapter II.

History.

Rāja Sulwán
(Salivāhan).

She conceived and bore a son who was called Sulwán, who rose to be a man of great power and wealth, and through the assistance of this snake was made a King. It is said Vikramāditya even visited Siálkot, and Sulwán refusing to go and meet him, a severe battle was fought in which the former lost his life, and Rāja Sulwán, exulting over his triumph, caused the era to be changed to that of Saka, which is even referred to now-a-days; thus the Sambat year 1916 agrees with 1779 Saka. Rāja Sulwán had two sons, Púran and Risálú. The former, turning *faqír*, so incensed his father that he ordered his hands and feet to be cut off and thrown down a well in Karol, near Siálkot, which is called Púranwála to this day, and is noted for its very cold water and its healing qualities. Every Sunday, on a new moon, it is the resort of pilgrim females, who seek a remedy for barrenness.

Rāja Risálú.

Rāja Risálú lived to take a more distinguished part in the events of these primitive times. About A.D. 360, one Rāja Hodí (believed to be the chief of the Gakkhar tribe) had established himself in the country along the banks of the Attock river, between Kálábágh and the Fort of Attock. He took formal possession of all the country to the west of Jhelum, and contracted an alliance with Risálú, whom he induced to give the promise of his daughter in marriage. On Risálú's failing afterwards to fulfil this promise, Rāja Hodí brought a large force straight to Siálkot. The former, unable to oppose him in the field, shut himself up in the fort, against which Rāja Hodí expended all his skill for six months; he then gave up in despair and plundered the country, subjugating the Skán Dalls and Jats, who first fled, and then, uniting their forces, met him at a place called Sang Saugh (a large village about 14 miles to south-east of Lahore, and the site of the famous *Singha* of Alexander). Meanwhile Rāja Risálú's daughter, ever generous to the marriage, made private overtures, which ended in Rāja Hodí's successful elopement with her to his army at Lum, near Lahore. After a long altercation the quarrel was hushed up, and the lady was ever after called *Sírang*, from the place of reconciliation, which became a famed locality. The ruins of *Sárang* or *Sárangíri* still lie in the Sikh Mánjah, close to Saurián, some 12 miles east and north of Lahore. The two Rájás became friends, and so pleased was Rāja Hodí, that he gave the whole new country he had conquered to Rāja Karm, the adopted son of Risálú, with the title of *Malikí Málk*, and by this treaty *Sárangíri* and its dependencies were made over to the Sá family. After the death of Rāja Risálú, in A.D. 400, the country is said to have fallen under the curse of Púran for upwards of 300 years, lying totally devastated from flames and incessant plunder. In the year 790 A.D. the fort and city of Siálkot were demolished by a large army under Rāja Nirant, supported by the Ghandauris of the Yusufzai country. They attacked *Sárangíri*, scarcely leaving a vestige behind. After which for a long period there is no news

of Siálkot beyond that it remained a portion of the territories of the Rája Bram Deo of Jammu, at first paying tribute, and then revenue, to the *súbáship* of Lahore as an appanage of the Mughal empire.

Chapter II.

History.

Rája Risálu.

At the time of Akbar, the present district (with the excep-
tion of Bajwát, trans-Chenáb) formed part of the Rechnábád Siálkot under the
Mughals.
sirkár, or district, of the Lahore *súbá*. In Gladwin's translation

Siálkot, paying a revenue of	...	R.	5,52,267
Zafarwál	"	"	9,134
Talwandí*	"	"	57,355
Eminabad†	"	"	6,21,425
Pasrúr (Patesrui, Bisesrui)	"	"	6,20,191

of the "*Áin Akbari*" several names, given in the margin, are recognizable in the list of *maháls* composing that *sirkár* as

having formed part of this district. To these, perhaps, may be added the name spelt in Gladwin's translation "*Hummecnagur*," which is not improbably the same as Hemnaggar, an old name for Sankhatra in this district. For a period of 32 years during the reign of Aurangzeb in the following century, some ancient records, preserved in the *kánúngo* families, are still extant. They are too old and incomplete to be of use for purposes of fiscal comparison, but the following details are ascertainable as to the subdivisioal arrangement of the country at this period. The *mahál* of Siálkot, divided into four *parganáas*,‡ paid a revenue of Rs. 2,00,000. It contained 1,484 villages. Pasrúr was a separate *parganá* containing 632 villages. Zafarwál was a *pargana* of Batála (Gurdáspur), and contained 328 villages, most of which are in the Siálkot district. Sankhatra, then called Hemnaggar, had 304 villages; and Aurangábád, now Talwandí and Nárowál, had 307 villages. The remaining villages of the present district formed part of the Eminabad *pargana*, which contained in all 733 villages; most of these, however, are in the present district of Gújránwála. The villages were grouped into circles, called *tappa*, *top*, and *nawayí*, which formed subdivisions of the *pargana*, in the same way as the *pargana* of the *mahál*. There was a land measurement and a fixed money assessment upon the number of *bighas* cultivated each year. There were superior officers of collection in each district, and a *kánúngo* in each *pargana*, whose business it was to keep the records and be at the same time a referee in all disputes. Under Sháh Jahán, the well-known engineer, Ali Mardán Khán had charge of Siálkot. His administration is well spoken of. He not only demanded a reasonable revenue, altering the cash demand to suit the season, but helped the people to pay it by cutting canals, and by other improvements. There is no record of the revenue realized by him.

* Talwandí is the modern Talwandí Bhindrán on the Degh in the north-west of the Ráwalpindí.

† Eminabad is in Gújránwála but part of its *mahál* probably lay in this district.

‡ Múshkíwál (Mushy), Búlgíwál (Bulgi), Simbául (Ghuman), Gakkhar Chána (Chana).

Chapter II.

History.

Invasions of the
Durānīs A.D. 1748
and A.D. 1751.

At the end of the reign of Mahomed Sháh, when Mughal power at Delhi was on the decline, when Khán Bahádur was Viceroy at Lahore and Adína Beg Khán at Jálandhar, the outlying districts were left pretty much to themselves. Anarchy and misrule prevailed everywhere, Siálkot had been appropriated by a powerful family of Patháns, and the sub-montane tracts were in the hands of Rája Ranjít Deo. Zafarwál, Pasrúr, and Daska, though subordinate to Lahore, were split up into *niwais*, or *tappás*, afterwards called *talugás*. At this juncture Ahmad Sháh Durání, in A.D. 1748, returned from Kábul with increased forces, determined to punish Mír Manú for thwarting his plans at Sirhind. Mír Manú, on finding reinforcements from Delhi had not been sent to his aid, entered into negotiations in which the Abdálí was allowed the four districts of Gújrát, Siálkot, Pasrúr, and Aurangábád. In A.D. 1751 Ahmad Sháh, finding the revenues had not been paid of these four districts, returned to Gújrát and sent an embassy to Lahore to demand payment, which was refused. The Abdálí marched to Lahore, was met by the united forces of Adína Beg Khán from Jalandhar and Kaurá Mall of Múltán, gave battle at Sháhdara, and finally establishing his power in the Panjáb and Sirhind, left his son Taimúr to rule at Lahore.

Rise of Ranjít Deo,
the Rájput chief.

About this time the hill districts seem to have been under two Rájás, Kirpál Deo and Ranjít Deo, the seat of the former being at Báu-ká-kilah, whilst the country to the west of the Tawí belonged to the latter. By a skilful ruse, on the pretence that a powerful demonstration was going to be made upon him from Delhi with a view of extorting tribute, Ranjít Deo urged his kinsman to come up to him in the hills. Ranjít Deo then acknowledged his vassalage to Delhi, and was allowed to appropriate the dominions of Kirpál Deo. From this date Ranjít Deo became subordinate to Delhi, and continued to establish his sway, which was carried as far as the Roras and Pathánwali *talugás*. On the several occasions of the Durání invasion of Lahore, the wily hill chief made overtures for an alliance, which were at last accepted. It is said that when the former returned from Hindústán after having taken Mathrá, he further confirmed this alliance by the gift of the three Báulsháhi *parganás*, Zafarwál, Sankhatra, and Aurangábád. On the confines of *parganá* Zafarwál stood a large *talúqa*, which is said to have covered over 84,000 *highas*, known in Mughal days as "Orang Sháh-púr Larif. It is otherwise known as Chowinda, from its being held by four classes (*chár randún*) or divisions, Dúdra, Kúndrah, Dúgrah, and Rekí. It is a very old place, and was founded by Nának, one of the sons of Kálú, the founder of the Bájwa colony. Rahmat Khán, the chief of this tribe, who was a man of large wealth and influence, had built a fort, and was strengthening his position, when he was suddenly attacked by Ranjít Deo, who succeeded in adding Chowindah to his dominions. At a time when Ranjít Deo was in difficulty, and

was himself a prisoner at Lahore in the hands of Khán Bahádár, a Káthil Rájpút of Tikária, a great brigand succeeded in wresting *talúqa* Chaubará from one Chajjú Khán, the agent of the Rája. Prithú took the fort, killed Chajjú and made the Salehriás subordinate. He built a small fort (*garhí*) and a shooting box (*báruddarri*); whence the place is to this day exhibited as *Garhí Chaubára*. He killed every Minhá's inhabitant of Játoke. On hearing of this, Ranjít Deo, being himself a Rájpút of the same tribe, gave battle at Ala, near Chárwá, defeated Prithú, and thus added Chaubará to his dominion. In this way he had extended his territory till, in A.D. 1773, he held actual or nominal sway of the entire country north of a line reaching from Dinga in the Jech Doáb to the Chenáb river at Kúlúwál, and from Roras to Saunkhatra, even up to Múnda Khail in *parganá* Shakargarh.

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Rise of Ranjít Deo, the Rájpút chief.

Rájpút ascendancy established.

The *talúqa* and city of Siálkot, however, were not included. They were held by a powerful Pathán family till the time when the Sikhs learnt the advantage of combining together to plunder the country, and make for themselves a name and a power, destined one day to be established on a permanent foundation.

Siálkot held by Patháns.

Upon extension of Ranjít Deo's rule into the sub-montane portion of the district, a ruler system than that just described as practised by the Mughals was introduced. The Rájpúts took revenue in kind by division of the actual outturn, here called *báolí*. The share usually taken was one-third, but sometimes one-fourth. Afterwards a house-tax, *ghardwáru*, was introduced, which was met with great discontent. Measurements were seldom resorted to; no records were kept except such as might be necessary for internal village reference; a few officers were appointed to keep the peace; while the revenue was collected and paid in chiefly through the heads of tribes or local divisions. Land belonged to the ruler, who might dispose of it at will; the occupant could be removed from one village to another, and the revenue agents (*kárdárs*) had the right of locating new cultivators at pleasure.

Rájpút revenue system.

It was when the Duráni power had ceased to be felt, and the Sikhs were forming themselves into the well-known associations called the "twelve *misl*," that Siálkot was wrested from the Patháns by two of the Sikh leaders, Jhandá Singh and Gandá Singh, confederates of the famous Guláb Singh, Máriwálá, who represented the Bhangí *misl*. By them it was given over to four of their retainers, Nathá Singh (*shahíd*), Mohar Singh (*Atáruwálá*), Sáhíb Singh (*Ayáwálá*), and Jarwar Singh (*Ghumín*), who held the fort and *talúqa* in four divisions. Ranjít Deo being now engaged in a quarrel with his eldest son, Brij Ráj Deo, determined to set aside his title to succession in favour of Mián Dalelú, his brother. Upon this Brij Ráj broke out into open rebellion and applied to Chart Singh (of Sukarchakia family, grandfather of Ranjít Singh), offering large yearly

Rise of the Bhangí confederacy.

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Rise of the Bhangi
confederacy.

tribute if he would help him. Chart Singh, having an old grudge against Ranjít Deo, closed with the offer, and after inducing Jai Singh, Kanjhiá, to join his forces, marched to Uda Char, on the bank of the Basantar across the border, where they met the army of Ranjít Deo, supported by Jhandá Singh, Bhangí. After a short skirmish, Chart Singh was killed, and Jai Singh, assuming charge of Máhá Singh (the father of Ranjít Singh), afterwards exchanged turbans with the great hill chief.

Death of Ranjít
Deo and birth of
Ranjít Singh.

It was now that a new era began to dawn in the Punjab. The year 1770 A. D. was strangely marked by two great events, the death of Ranjít Deo and the birth of Ranjít Singh. The god-warrior of the hills seem to have been removed to make way for the lion-warrior of the plains; but the appearance of the latter was accompanied by one of those great visitations which distract kingdoms and destroy populations, in the shape of one of the most terrible famines that have ever occurred, and which is remembered as the *San Chálís* by the people of this district. For three years ending with A.D. 1783 the whole country was reduced to starvation and death, and thousands are said to have emigrated to Kashmir.

The great famine
of *San Chálís* cor-
responding with A.D.
1783.

Decline of Rájput
power.

Máhá Singh, however, was not stayed by these events on the road to future fame which he was cutting out for his son. His attention was drawn to the prospect of plunder in the south of this Doab, but hearing of Ranjít Deo's death, that Brij Ráj had succeeded to the throne, and that misrule and discontent had begun, he thought it was a fitting moment to interfere. He advanced with a force to the hills in 1784 A.D.: Brij Ráj, being unable to oppose him, fled to Trikoti Deví (the three-peaked hill seen from Siálkot on a fine day) and the Sikh leader sacked Jammú, ravaged the country and retired with great plunder.

Bhangí ascendancy
established.

From this date trouble fell upon the hill principality. The Bhangí *sirdárs*, perceiving him to be weak, made daily aggressions on his borders. *Talúqa* Chaprár even was given up for a time, till a convention was entered into requiring payment of Rs. 25,000 black-mail to the *sirdárs* who had taken possession of Siálkot. It is even said that Ranjít Deo was forced at one time to pay 1½ lakhs to the Bhangí confederacy. Thus the Sikhs grew in power, and to put an end to their encroachments, Brij Ráj Deo determined to make one last great effort. A battle was fought at Rumál, but without success. There is a small cenotaph in this village which is pointed out as the place where Brij Ráj Deo was killed and his forces routed. The event was one of considerable importance, as it marks the date when it may be said the power of the Sikhs was fully established in this sub-montane region, only 25 miles from Jammú now the capital of the Máharája of Kashmir. The whole country added to the hill chiefship during the successful reign of Ranjít Deo was thus at once appropriated by the Sikhs, and the spoil divided among the leaders and retainers by the following distribution of the then known *talúqás*:—

*To Jhandá Singh and Gandá Singh with their chief retainers—*Chaprár, Gondal, Rangpúr, Zahúrá, Kotlí—Lohárán, Bahádarpúr Kulúwál, Roras, Ugoke, Sáhówálá, Baddoke, Ádamke, Koprá, Begowálá, Goindke, Ghúenke, Raehára, Ban-Bájwá, Kul-Bájwá, Sohdreke, Cháhár, Bhágowál, Múrádpúr, Chittí-Shekhán, Bhagwál, Siálkot, Pathánwálí, Kamránwálá, Kundanpúr.

*To Nidhán Singh (Huttú)—*Daska, Wadálah, Jabboke, Nadála, Mokhal, Akbar, Bhattí-Banga, Ghalotián, Dhámonke.

*To Bhág Singh (Ahlúwálíá)—*Zafarwál, Bal, Kilah-Sobha Singh, Kilah-Subha-Singh (these two forts were built by the sons of this Sirdár); Dhodhá Sankhandwind, Chángí-Chángá, Kassowálá, Lurrikí, Búdhá Gorháýá.

To Dhanna Singh (Káluswálíá); Kaláswálá, Panwáná, Chubará, Máharájke.

*To Súdñ Singh (Chíná)—*Bájrá, Rúrkí, Fírozke, Káleke, Síoce, Khannah.

*To Núr Singh (Chamiári)—*Pasrúr, Lála, Sankhatrá, Dhamthal, Marará, Síhowál, Jahúr, Throh, Chowindáh, Sháhzhádáh, Mundeke Bájwá, Badiáná, Khánowálí.

*To Sáhib Singh (Gújratiá)—*Bájwát, Soháva, Rajiwála, Hamídpúr, in addition to his conquests in the Jeeh Doáb.

*To Jodh Singh (Wazírábádíá)—*Gharthal, Gojra, Mitránwál, Talwandí Musá Khán, in addition to his own conquests in the Gújránwálá district.

The fore-mentioned *talúqás* were held by the chiefs of the Bhangí branch. It remains to show what formed the conquests of the Kanjhiá misl.

*To Jaimal Singh Kanjhiá—*Sambríál Malkhánwálá Satráh, Siránwálí, Núnár, in addition to conquests in Gurdáspur.

*To Sudh Singh Dodiá—*Jámke and Bhopálwála, in addition to several *talúqás* held elsewhere.

The humble family whence sprang the future leader, who was so shortly destined to form a monarchy out of these rapid usurpations by Sikh brigands, had their residence at Gújránwála, but up to this time their possessions in this district consisted only of two *talúqás*, Sandhánwála and Tegha Mandiálá; but so great was the genius and combination, so successful the prestige of this one leader, that we find in 20 years, from A.D. 1790 to 1810, Ranjít Singh had absorbed nearly every portion of the district by conquest or confiscation into his own hands.

To the greed of a confederacy, whose members were ever suspicious one of another, may be attributed to a great extent the success of the Lion King. To the same cause we can trace the origin of the subdivision of the country into political parcels, which took the name of *talúqás*, and destroyed every feature of the old fiscal system.

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Distribution of the country by the Sikhs.

Rise of Ranjít Singh.

Origin of the *talúqá* system

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Establishment of
the Sikh monarchy
by Ranjít Singh.

It only now remains to describe briefly how the territorial absorption was effected in this district by Ranjít Singh. He fought three battles, and the dissevered confederacy fell suppliant at his feet. In A.D. 1790-91 Sodra was taken from Gújar Singh of Gújrát, who fell in the trenches. Pushing on his successes Ranjít Singh sent Ganpat Rái to Goindke, who sacked the fort and made the first inroad into the Bhangí possession. When Súdñ Singh Dodía died, the next year he took possession of Jámke and Bhopálwála. Similarly, on the death of Nár Singh (*Chamiári*) in 1807 A.D., he appropriated Pasrúr and 13 *talúqs* round it. Seeing these confiscations the Siálkot *sardárs* combined to resist his authority, upon which Diwan Mokam Chand with a large force was sent to Siálkot. A hard fight with the four *sardárs* in an entrenched position put the city and fort into the hands of Ranjít Singh. The battle of Atári is said to have been very fatal to both sides and lasted 19 days, but the gain was great, for from 20 to 29 more *talúqs* were added to the conqueror's territories. Two years afterwards Jodh Singh (*Wazirábádí*), who had been upheld in his *jágir*, died; and on Gandá Singh, his son, failing to pay the required tribute sequestration followed in the four *talúqs* of Girthal, Gojra Mitránwáli, and Talwandí Músa Khán. The next year Gújrát was taken, Sáhib Singh fled to Dewa Batálá (a place across our present borders, in Jammú territory, and still, as it has always been, a refuge for the outlaw and ruffian), but being recalled by Ranjít Singh he received the grant of Bajwát. One last effort appeared to be necessary, so when Nidhán Singh, Hattú, declined to do vassalage a force was sent to Daska. The "Hattu," as he was nicknamed, was completely routed, and eight more *talúqs* were added to the empire. It was discovered that Nidhán Singh had received succour from the Áhliwáliá chiefs, so Bhág Singh was arrested, and with his son, Súbáh Singh, taken off to Lahore. Bhág Singh was treated with consideration for a time; but on his death his property too was confiscated, and ten more *talúqs* became *khálsa*.

Ranjít Singh's revenue system.

Thus it will be seen that Ranjít Singh became master of the whole district. The *talúqs* were for the most part alienated during the early years of his sway: but as the grantees died or misbehaved, his own position became more secure and his Government more firmly established. In both cases the fiscal result was the same. Each *sardár* had his own mode of collection. The prevalent mode was that of division of the produce (*húálí* or *batái*), the share of the ruler varying, according to circumstances, from one-half to one-quarter of the net produce, an allowance of about one-fifth being made before division to the cultivator for expenses of cultivation. Parts of the district, under Ranjít Singh, were given out on fixed leases to contractors, among whose names appear those of the well-known chiefs, Guláb Singh, Suchet Singh, and Hira Singh, Dográs.

The two latter appear at times to have commuted the payments of grain for a cash demand, fixed according to the price current of the day. None of them, however, can be said to have effected a money settlement, properly so called. This was first attempted in 1831-37 by General Avitabile, to whom the administration of a large portion of the present district was during those years entrusted. His system was to effect money leases for fixed periods in the name of the village headmen: but from inquiries made at the time of the first British Settlement, it appears that the assessment was based on most imperfect data, and that very few villages succeeded in paying in full the amount stipulated in the lease. Under Ranjít Singh, 145 villages, yielding an estimated revenue of Rs. 95,390, were alienated to *jágírdárs*, of whom the principal were Rája Tej Singh and Sardár Jhanda Singh, Butáliá. Rája Tej Singh held 117 villages, including part of Bajwát and the territory of Siálkot itself.

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Ranjít Singh's revenue system.

Enough has been written to show the four great epochs which take us back over a period of 100 years. There were first the (1) Mughal invasion, followed by (2) Rájput ascendancy. The prestige of the hill chiefs then declined on the usurpation by the (3) Sikh commonwealth, and out of the ruins a nation was formed which was eventually absorbed under a (4) Sikh monarchy. Recapitulation of the four great epochs.

On the death of Ranjít Singh, under a regency established at Lahore, guided by British influence and advice, British officers were employed in reducing things to order. The separation of Khálsá from *jágír* receipts and the imposition of a just land tax on the principle of a money settlement were among the first measures carried out. The inquiry was very thorough, and when the British Government annexed the country the *jágírs* of Budh Singh (Chína) and Jhanda Singh (Kaláswálía) were the only very old Sikh families that remained, they in their turn were confiscated in 1849, when it was discovered that these two families had taken part against us in the second Sikh war. Status of district when annexed by British Government in A.D. 1849.

The following account of the Mutiny in Siálkot has been compiled from the Punjab Mutiny Report and other contemporary records, and from the published accounts of eye-witnesses. When the news of the outbreak at Meerut reached Siálkot, on the 10th May 1857, the garrison consisted of one troop of Horse Artillery, commanded by Colonel Dawes; one battery of Field Artillery, which contained a certain number of natives, commanded by Captain Bouchier; the 52nd Light Infantry, under Colonel Campbell; the 9th Bengal Cavalry, under Colonel Campbell; the 35th Native Infantry, under Major Drake; and the 46th Native Infantry, commanded by Colonel Farquharson. There was also a musketry depot consisting of 27 Europeans and 1165 Natives. The station was commanded by Brigadier-General Brind. The Native Cavalry lines lay to the west of the station, south of, and close to, the convent. The

The Mutiny.

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British Artillery and Infantry barracks occupied the same site as they do now, the two Native Infantry Regiments being stationed in between, where the British Cavalry barracks now stand. The Civil and Police lines were situated on the ground now occupied by the Scotch Mission and the American Mission Orphanage. The Jail, Court-houses and Treasury stood on the same sites as they now occupy.

When the news of the disarming of the mutinous troops at Mián Mír, on the 13th May, reached Siálkot, it created considerable unrest, and the guns were removed to the British Infantry barracks. On the night of the 20th May orders were received to despatch all the available British troops to join the flying column under orders for Delhi. They left five days afterwards for Wazirábád, and took with them the 35th Native Infantry and the left wing of the 9th Bengal Cavalry. They joined the main column under command of Brigadier-General Neville Chamberlain at Wazirábád, and proceeded on their march to the south. The station was thus left denuded of all European troops, except a few soldiers in hospital. The native forces left behind were two troops of the 9th Bengal Cavalry, chiefly Hindústání Muhammadans, and the whole of the 46th Native Infantry, also Hindústánis. These made no secret of their sympathy with the mutineers, but the time for disarming them had passed. General Brind first of all ordered all Europeans, who amounted to about 40 men with some ladies and children, to rendezvous at the military prison in case of an outbreak; but later on the old fort in the city was selected, as it contained some young Sikhs recently enlisted who were being drilled with a view to their being sent on to recruit the Punjab regiments before Delhi. The three American missionaries with their families left Siálkot on the night of the 11th June, and reached Lahore *viâ* Gujranwála on the morning of the 13th. But with these exceptions no other European left for a place of greater safety. At 4 A.M. on the 9th July the whole civil power was suspended by the simultaneous mutiny of all the native troops. Colonel Campbell and the officers of the cavalry were first on the scene, and at great personal risk endeavoured to restore order. The men abstained from killing them, but hustled them off. Colonel Campbell reached the fort with his wife, and the others were chased for some miles across country before they could shake off their pursuers. It is said that the 46th Native Infantry had previously made the cavalry promise to spare the lives of their officers. Be that as it may, the infantry did not utterly abandon their duty to their salt. When the officers rushed to the lines to remonstrate with the men they were quite defenceless, as the arms of most of them had been removed the night before by their servants. But the regiment refused to take advantage of their condition, and shut them all up for safety's sake in the regimental quarter-guard, where they were protected during the day by a guard of the steadiest men. Colonel Farquharson and Captain Caulfield were repeatedly offered during the day

Rs. 2,000 and Rs. 1,000 a month, respectively, with six months' leave every hot weather, if they would only consent to throw in their lot with the mutineers. At last in the evening when the mutineers had gone, the officers were released and reached the fort unmolested.

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As soon as the station was thoroughly aroused, the bulk of the rebel troops marched off to the jail, where they released over 300 prisoners and, with their assistance, looted the treasury and burned the court-houses. The cavalry, however, were more bloodthirsty. They galloped up and down the station, bent on the murder of every European they could discover. The General had just risen and was taking his morning tea when the news of the disturbance reached him through Captain Bishop, the Brigade-Major. He ordered his horse, dressed, and had just mounted when a party of sowars dashed up. He rode at them to recall them to their duty, but one shot him from behind. The General then drew his pistol, but his *khánsámáh*, who was a prominent figure in these events, had drawn the charge, so he rode at his assailant and, clubbing his weapon, smashed his jaw with the buttend. He then made for the fort, though he had hardly strength to sit on his horse, and reached it only to die of his wound a few hours afterwards. Captain Bishop and his wife were driving towards the fort pursued by a body of men, when the trap was upset in an excavation where the railway station now stands. Captain Bishop was shot down and killed, but his wife escaped into the fort on foot. Dr. Graham, the Superintending Surgeon, was driving with his daughter to the fort in an old fashioned buggy, when he was mortally wounded by two of the sowars who had taken part in the attack on the General. The horse bolted back to cantonment and, fortunately, came to a halt in the compound of the house which is now the British Cavalry mess. A few European residents had gathered with their families in this house at early dawn, and the whole party, including Miss Graham, sixteen persons in all, spent the day concealed in a charcoal store-room, in one of the out-houses, faithfully guarded by a Kashmíri *chaukidár*, who was afterwards rewarded for his fidelity. They all reached the fort in the evening. Another doctor, also named Graham, who was medical store-keeper, was shot on his way to the fort, but his wife escaped. The day before the outbreak the Rev. Mr. Boyle, Chaplain, and the Rev. Mr. Hunter, Missionary of the Church of Scotland, with Mrs. Hunter and their child, had left their houses in cantonments and gone out to live in the civil lines at the invitation of Lieutenant (now Major-General) MacMahon, Assistant Commissioner. On the morning of the mutiny the Hunters left their house early, and drove down the road to the fort which leads past the racecourse and the jail. By this time, unfortunately, the jail had been broken into, and a party of men, headed by a Púrbia jail-warder, who was a prominent ringleader in the disturbance, first shot down the missionary, and then cut Mrs.

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Hunter and the child to pieces. This man afterwards escaped to Jammú and evaded capture till 1862, when he was discovered living near Jammú city. He resisted the party sent to take him and was cut down. The body was sent to Siálkot for formal identification, and, strange to say, was buried close to the house formerly occupied by the family he had butchered. The grave to this day is looked on as that of a martyr, and is decorated with lights and offerings, chiefly by prostitutes. The Jemádár of the chaprásí establishment of the Deputy Commissioner also took part in this murder, and was hanged afterwards by Captain Lawrence. No other woman or child was touched during the outbreak, and several were protected by the neighbouring villagers and by some of the inhabitants of the city. Three sowars of the cavalry actually concealed some European children in their own houses, and brought them into the fort when the mutineers had left. The Roman Catholic Chaplain went to the convent the first thing in the morning, and showed great bravery in standing by the helpless women and children all day. The convent was sacked, but not one of the inmates was touched, and all reached the fort in safety in the afternoon.

The Deputy Commissioner was ill, and was carried into the fort lying on a *charpoy* and covered up with a cloth. The chief civil charge thus devolved on Lieutenant MacMahon, who showed great nerve and vigour all through the events of the 9th July. When wakened in the morning by the mutineers dashing through his garden, he went straight to the Police lines at the back of his house. There were over one hundred men there, chiefly Púrbiás. All refused to obey orders, except twelve young Sikh recruits, who stuck to him throughout. Mr. MacMahon then went to call the Chaplain and the Hunters, but the latter had, unfortunately, already left their house, and he went to the fort by another road after satisfying himself that it was hopeless to attempt to stop the riot at the jail.

The mutineers, both cavalry and infantry, marched out of the station about 5 o'clock in the evening and took the road to Gurdáspur. A few crossed the frontier into Jammú territory. The latter were followed up some days later by Mr. MacMahon, who captured most of them with the assistance of the Mahárájá's officers. He then sat on a commission to try them with Captain Adams, Assistant Commissioner of Gurdáspur, and executed the majority. The news of the mutiny reached Lahore on the evening of the 9th, and orders were sent to General John Nicholson to interrupt his march to Delhi and pursue the main body of the rebels. He received these orders on the night of the 10th July at Amritsar, and the column marched at once to Batálá. They reached Trimmón Ghát on the Rávi on the morning of the 12th and found the mutineers ready to receive them. The action began at once, and lasted for about two hours, when the British force received the order

to fix bayonets and charge. The rebels broke and fled. The column halted two days, during which time numbers of fugitive mutineers were brought in and executed. The march to Delhi was resumed on the 15th.

From the time the mutineers marched away from Siálkot till late next morning the houses and property in cantonments were left quite unprotected, and the villagers from all round poured in and plundered what they could lay their hands on. The Europeans' houses and the Parsees' shops were completely gutted. The court-house and jail had already been wrecked by the cavalry and prisoners. But little or no injury was done to any other public or private buildings. The Sadr Bázár was partially plundered, but the shops of Muhammadan traders were scrupulously respected. About 9 A. M. on the 10th July, Mr. MacMahon scoured cantonments with the Sikh levies, and soon cleared them of thieves, twenty-four of whom were shot down in the act of plundering. A proclamation was also issued to the effect that unless all stolen property was given up within 24 hours the *lambardars* of the villages round cantonments would be all hung. This had an excellent effect, and property of every description came pouring in.

On the 11th July Captain (now Sir R. C.) Lawrence, who was a Captain in the Police of the Lahore Division, was ordered to proceed to Siálkot, and in conjunction with Captain Cripps, Deputy Commissioner of Gujránwála, try and punish all persons who had taken part with the mutineers or had joined in the plundering of cantonments. These two officers reached Siálkot on the morning of the 12th July. They held an exhaustive inquiry, and Captain Lawrence submitted his report on the 18th July. The Ressáldár in command of the mounted police, the Súbadár in charge of the jail guard and the jail Darogha were hanged within a quarter of an hour of the conclusion of their trial. The Deputy Commissioner's Jemádár of chaprásís was also caught and executed. The villages whose inhabitants had taken part in the plunder were fined various amounts.

Persons shot	21	The total fines were
„ hanged	10	Rs. 7,500. Six <i>lambardárs</i>
„ imprisoned	8	were hanged. The details
„ dismissed from the service ...	22	of the work performed by
„ flogged	109	this joint commission of
„ acquitted	51	punishment are shown in
Villages fined	27	the margin.
Total cases	251	

The refugees in the fort returned to their houses in cantonments about the 20th of July. The bodies of those who had been killed were all buried in a small plot of land close under the walls of the fort. This has been enclosed by a railing, and is under the charge of a man who receives a petty revenue assignment as pay. The cemetery is shut in on all sides by the buildings of the American Mission Hospital, the Arya Samáj and a wood-yard, but is visible from the ascent to the fort from the north,

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Since the mutiny the history of the district has been uneventful, and calamities of nature, such as a failure of the rains or an epidemic of disease, have been the only causes of disturbance.

Famines.

The liability of the country to famine is illustrated by Mr. Prinsep in the report upon his first settlement. He enumerates four severe famines as having occurred between 1783 and 1861. The first was the well-known *San Chálís* famine, which is also locally known as the *Chú Topíí* famine, from the high price of food. It lasted for three years, for two of which there was no rain. The price of grain rose first to 6 sérs, and at last to 1 $\frac{3}{4}$ sérs per rupee. Numbers of people are said to have fled to Kashmír, and there was great mortality throughout the country. The next famine was in A.D. 1812 (Sambat 1869). It is known as the *Das Mahá* ("ten-month") famine. Wheat on this occasion sold at 6 $\frac{1}{4}$, and *bájra* at 8 sérs, per rupee. The third took place in A.D. 1843 (Sambat 1890). It lasted six months, and at its height wheat sold at 8 to 10 sérs per rupee. The fourth was the famine of 1861. In the famine of 1869-70, the district did not suffer severely; it was not indeed affected otherwise than by the presence of considerable numbers of immigrants from Bikanír and elsewhere, for whom work was provided in levelling part of the old fort within the walls of Siálkot. In 1878-79, though there was not a famine, there was scarcity and much distress in parts of the district, specially the Zafarwál and Ráya tahsils. There was at the same time a severe famine raging in Kashmír, and large numbers of immigrants from there had to be relieved. Wheat rose to 10 sérs per rupee, *búzúr* houses were established at several localities, and some relief works started.

Constitution of
the district, and sub-
sequent changes.

The present boundary of the district towards Jammú was laid down in 1847 after the cession of Jammú to Rája Guláb Singh by Major Abbott, acting for the Sikh Dárbár under the British Agency. At the original partition of the newly-acquired province into districts, the whole upper portion of the Rechna Doáb, including the present districts of Siálkot and Gújránwálá, except Bajwát, the Shakargarh tahsíl of Gúrdáspur, and the Sharakpur tahsíl of Lahore, were included in one district, having its head-quarters at Wazirábád upon the Chenáb. In 1850, however, after the revenue survey, the old district was broken up, and its area formed into two districts, those of Gújránwálá and Siálkot. At the same time the tahsíl of Ráya, then having its head-quarters at Nárowál, was made over to Amritsar. In 1856 the area of Siálkot was further reduced by the transfer of its north-eastern corner, the Shakargarh tahsíl, to Gúrdáspúr. In 1858 the small tract of Bajwát, trans-Chenáb, was transferred from Gújrát to Siálkot, and in April 1867 the district assumed its present proportions by the re-transfer of the Ráya tahsíl, by which addition its boundary was again extended to the Rávi. At the time of Mr. Prinsep's first settlement, which was completed in 1858, the district, as then formed, was divided into

Sialkot District.]

four tahsils, particulars as to which are given in the Settlement Report, dated 31st January 1863, as shown in the following table:—

Tahsíl.	Pargna.	Number of Estates.	Area in square miles.
Siálkot	Siálkot	669	308
	Mirákiwál	237	130
Zafarwál	Zafarwál	288	169
	Cháhar	249	138
Pasrúr	Pasrúr	243	187
	Hardo Kilah	230	199
Daska	Daska	135	151
	Sambriál	199	205
Total ...	...	1,950	1,487

Chapter II.

History.

Tahsíl sub-divisions at time of first settlement.

This arrangement continued until 1867, the only intermediate change being the addition of the Bájjwát *pargana* to the Siálkot tahsíl. On the re-transfer of the Ráya tahsíl to Siálkot, the subdivisinal arrangement was modified by the absorption of the Daska tahsíl into the tahsils of Siálkot and Pasrúr, the *pargana* of Sambriál going to Siálkot, and that of Daska to Pasrúr.

Existing tahsíl arrangement.

The following table shows the tahsíl arrangement as it then stood:—

Tahsíl.	Pargana.	Number of Estates.	Area in square miles.
Siálkot ...	Siálkot	336	218.48
	Mirákiwál	286	204.12
	Sambriál	187	206.34
Pasrúr ...	Pasrúr	217	189.95
	Hardo Kilah	214	199.54
	Daska	132	150.46
Ráya	Ráya	167	193.07
Zafarwál	Zafarwál	250	167.04
	Cháhar	228	140.56
Total ...	...	2,317	1,969.56

Chapter II.
History.
Existing tahsíl
arrangement.

The only important change subsequently was fourteen years later, in 1881, when it was found that the work in the Revenue Department in the enlarged tahsils of Siálkot and Pasrúr had increased to such an extent that it was advisable to re-establish the Daska tahsíl on its former limits; accordingly from the 1st April 1881 the *parganás* of Daska and Sambriál were detached from the Pasrúr and Siálkot tahsils and re-formed into the Daska tahsíl, thus making five tahsils in the district. This arrangement has stood till the present time, and is given in the following table:—

Tahsíl.					Number of Estates.	Area in square miles.
Zafarwál	...	.	...	...	535	309
Ráya	...	...	...	...	492	485
Pasrúr	...	...	...	...	474	394
Siálkot	...	...	...	...	681	419
Daska	..	...	..	...	343	361
Total					2,525	1,968

List of district
officers.

The following is a list of the officers who have had civil charge of the district in the capacity of Deputy Commissioner since the annexation:—

Names.	From	To	Names.	From	To
Mr. John Inglis, c.s.	Jan. 18, '51	Nov. 1, '56	Mr. F. P. Beachcroft, c.s.	Mar. 19, '80	Jan. 18, '81
Capt. R. G. Taylor	Dec. 1, '56	Not known	Mr. J. P. M. Birch	Jan. 19, '81	May 8, '81
Mr. H. Menckton, c.s.	Not known	July 1, '57	Mr. F. P. Beachcroft, c.s.	May 9, '81	Aug. 5, '81
Capt. W. R. Elliot	July 1, '57	Mar. 26, '58	Mr. F. P. Beachcroft, c.s.	Aug. 6, '81	June 5, '81
Mr. E. A. Prinsep, c.s.	Mar. 27, '58	Sept. 26, '59	Mr. J. B. Hutchins	June 6, '83	Nov. 26, '83
Capt. H. B. Urnston	Sept. 27, '59	Apr. 10, '61	Mr. J. P. M. Birch	Nov. 26, '83	Sept. 9, '84
Mr. J. W. McNabb, c.s.	Apr. 11, '61	June 17, '63	Mr. G. Hughes, c.s.	Sept. 9, '84	Oct. 15, '84
Sir A. H. Lawrence	June 18, '63	Aug. 18, '63	Mr. J. P. M. Birch	Oct. 15, '84	Nov. 18, '85
Mr. J. W. McNabb, c.s.	Aug. 19, '63	Feb. 15, '64	Baron B. B. B. B.	Nov. 18, '85	Jan. 12, '86
Mr. H. C. Perkins, c.s.	Feb. 17, '64	Aug. 24, '64	Major A. S. Roberts	Jan. 14, '86	Aug. 19, '87
Capt. Forster	Aug. 25, '64	Sept. 29, '64	Major A. S. Roberts	Aug. 20, '87	Oct. 19, '87
Major T. W. Mercer	Sept. 29, '64	Sept. 1, '65	Major A. S. Roberts	Oct. 20, '87	Mar. 26, '88
Mr. F. M. Birch	Sept. 1, '65	Sept. 9, '65	Major J. A. L. Montgomerie	Mar. 26, '88	Aug. 31, '90
Major T. W. Mercer	Oct. 1, '65	Apr. 1, '67	Capt. J. R. Dunlop	Sept. 1, '90	Nov. 27, '90
Mr. J. Lepel Griffin, c.s.	Apr. 1, '67	Jan. 1, '67	Major J. A. L. Montgomerie	Nov. 28, '90	May 31, '92
Major T. W. Mercer	July 1, '67	Mar. 12, '69	Mr. J. P. M. Birch	May 31, '92	Oct. 11, '92
Major F. J. Muller	Mar. 14, '69	Mar. 14, '70	Major J. A. L. Montgomerie	Nov. 1, '92	July 26, '93
Major C. V. Jenkins	Mar. 15, '70	Feb. 6, '78	Mr. A. P. Maitland	July 26, '93	Aug. 16, '93
Mr. G. Smyth, c.s.	Feb. 7, '78	Apr. 9, '78	Mr. J. A. L. Montgomerie	Aug. 16, '93	Apr. 6, '94
Mr. F. P. Beachcroft, c.s.	Apr. 10, '78	Nov. 27, '78	Mr. J. A. L. Montgomerie	Apr. 6, '94	Dec. 1, '94
Mr. F. P. Beachcroft, c.s.	Nov. 28, '78	Oct. 19, '79	Mr. M. W. Douglas	Dec. 1, '94	...
Mr. F. P. Beachcroft, c.s.	Oct. 11, '79	Jan. 6, '80	Major J. W. Ebdon	...	...
Mr. T. W. Smyth, c.s.	Jan. 7, '80	Mar. 18, '80			

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another, and the absence of a report of the second regular settlement is the cause of blanks. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

Chapter II.

History.

Development since annexation.



Chapter III, A.

Statistical.

Migration and
birth-place of popu-
lation.

On this subject Major Montgomery, the Deputy Commissioner of Siálkot, wrote in his Report on the Census Operations of 1891 as under :—

“The Punjab districts which have supplied the great majority of immigrants are those immediately bordering on Siálkot, and, if to these we add Kashmír State, we account for the vast majority of those who have migrated to this district. Thus the figures are :—

NAME OF PLACE OF IMMIGRATION.	TOTAL POPULATION.		
	Persons.	Males.	Females.
Gujránwála	19,694	6,344	13,350
Gurdáspur	15,172	4,082	11,090
Gujrát	8,494	3,195	5,299
Amritsar	6,242	2,007	4,235
Lahore	3,163	1,178	1,985
Kashmír	20,653	6,361	14,292
Total ...	73,418	23,167	50,251

“The large proportion of female immigrants shows that this is practically all what Mr. Ibbetson describes as reciprocal migration. That is the residents of this district have in many cases gone to the neighbouring district for their wives.

“The remaining immigrants number 11,004, of whom 7,718 are males, and only 3,286 are females. The difference in the proportion of the sexes here is accounted for by the garrison in cantonments.”

The total number of persons who were born in this district but reside in other districts of the Province, is, according to the last census, 134,400, of which 63,809 are males and 70,591 females.

The following table shows the districts to which the most of the emigrants have resorted.

NAME OF DISTRICT.	TOTAL EMIGRANTS.		
	Persons.	Males.	Females.
Gujránwála	32,710	12,243	20,467
Lahore	32,081	12,258	19,823
Gurdáspur	22,272	7,486	14,786
Amritsar	18,492	7,670	10,822
Gujrát	7,369	2,297	5,162
Ráwálpindi	5,260	3,821	1,439
Pesháwar	2,140	1,496	644
Multán	1,528	1,091	437
Ferozpúr	1,782	1,132	650
Total ...	123,631	56,404	67,226

These figures show that the male emigrants largely outnumber the female in districts which contain military stations.

Chapter III, A.

Statistical.

From a comparison of the emigration figures of 1891 with those of 1881, it appears that the population is fairly stable if the residents in cantonments are excluded.

Migration and birth-place of population.

The figures given below show the population of the district as it stood at the four enumerations of 1855, 1868, 1881 and 1891:—

Increase and decrease of population.

		Census.	Persons.	Males.	Females.	Density per square mile.
Actual	(	1855	805,847	...	...	100
		1868	1,001,025	515,138	485,887	510
		1881	1,012,918	529,661	483,257	517
		1891	1,010,847	508,115	502,732	509
Percentage.	(	1868 on 1855	12.00	...	...	125
		1881 on 1868	100.71	108.84	103.01	101
		1891 on 1881	100.6	110.80	110.36	110

Unfortunately the boundaries of the District changed so much between 1855 and 1868 that it is impossible to be certain of the accuracy of the foregoing comparison between these two periods. The figures given are the best now available, and are obtained by taking the population (611,752) of the district as it stood in 1855, when it did not include the Rāya taluq, and adding to it the population (391,955) of the Nānwāl taluq of Amritsar, which corresponds with the present Rāya population as then ascertained. In the previous edition of this Gazetteer it was estimated that if the population varied in the future in the same ratio as it had done in the preceding decade the total in 1891 would be 1,017,000. At the same time it was stated that it was improbable that the increase would be so much. As a matter of fact the rate of increase has been much higher than was then calculated. It will be seen that the increase of population since 1881 has been 100 for males, 104 for females and 106 for persons. At this rate of increase the male population would be doubled in 91 years, the females in 96.5 years and the total population in 94 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds:—

Annual.

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1892 ..	11,317	6,009	5,308	1897 ..	11,710	6,285	5,425
1893 ..	11,337	6,115	5,222	1898 ..	12,076	6,451	5,625
1894 ..	11,578	6,184	5,394	1899 ..	12,484	6,523	5,961
1895 ..	11,681	6,238	5,443	1900 ..	12,833	6,595	6,238
1896 ..	11,805	6,316	5,489	1901 ..	13,131	6,667	6,464

Chapter III, A.
Statistical.
Annual.

How far this anticipation may be realized it is difficult to say. The increase during the last decade has been apparently more rapid than during previous similar periods for which we have statistics, and this has occurred in spite of the severe epidemic of fever in 1890, when the district was decimated in three months, and the heavy mortality from cholera and fever in the autumn of 1892. But in the last ten years one infantry regiment has been added to the strength of the garrison, and part of the statistical increase is doubtless due to increased accuracy in enumeration. This is established by a comparison of the percentages at different periods of males to persons. The percentage was 55·24 in 1855, 54·36 in 1868, 53·32 in 1881, and 53·44 in 1891. It is almost certain also that the emigration will exceed the immigration during the current decade, as there has been a large flow of colonists from Siálkot district to the newly settled canal lands on the Chenáb in Gujránwála and Jhang. From the remarks on the density of population given in a preceding paragraph, it is clear that the district has reached a point at which the main factor of the condition of the people is the intensity of their pressure on the soil, and if they are to lift themselves out of the "hungry residue" of the population many will have to turn from agricultural to industrial pursuits. If the economic development of the district takes this direction the population may go on increasing, but, if not, the chances of any large increase being revealed in 1901 are few.

The populations of the individual towns at the respective enu-

Tahsil	TOTAL POPULATION		Percentage of population of 1891 on that of 1881
	1881	1891	
Zafarwal	163,190	190,970	117
Raya	194,295	214,671	111
Pasrúr	186,817	203,875	109
Siálkot	275,119	302,866	110
Daska	192,757	207,465	108
Total district	1,012,148	1,119,847	111

merations are shown under their several headings in Chapter VI. The marginal table shows the increase of population of the various tahsils between 1881 and 1891. Unfortunately the tahsil boundaries of the district have been so changed since its formation that a comparison of the tahsil figures of 1891 with those of previous periods is not very instructive. The Daska tahsil

was re-constituted after the census of 1881 was over, and for the purposes of this table the figures for Daska, Siálkot and Pasrúr have been taken from the vernacular census registers. The increase in Zafarwál, which is the most congested tahsil, has been very marked, but the advance in the others is also considerable. The Deputy Commissioner in the Census Report for 1891 remarked, as under, regarding the density of population:—

"The Siálkot tahsil is most densely crowded in its rural population, as well as when that of the town and cantonments of Siálkot is taken into account. After that come Zafarwal and Daska, which have the smallest area. The district was noted at the last census as one of the five most populous in the Province. The conditions are the same as then described."

Table No. XI shows the total number of births and deaths registered in the district for the years 1882 to 1893, and the diseases from which the deaths resulted. The distribution of the total deaths from all causes and of the deaths from fever over the twelve months in each year of this period is shown in Tables XI A. and XI B.

Births and deaths have been systematically recorded in rural districts only since the year 1880, and the returns are even now only approximately correct. The annual birth and death rates per *mille*, calculated on the population of 1881 up to 1890 and on that of 1891 for the next three years, are indicated in the subjoined table:—

Detail.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	Average.
<i>Births.</i>												
Males ..	52	53	73	48	71	73	51	50	38	49	38	49
Females ..	51	55	55	19	52	51	54	51	40	51	40	50
Persons...	73	54	54	19	72	53	53	50	39	50	39	50
<i>Deaths.</i>												
Males ..	28	30	25	29	37	28	12	98	34	39	31	39
Females ..	29	31	26	30	38	29	31	107	33	61	30	41
Persons ..	28	30	26	29	38	28	33	102	33	61	30	40

Except in 1890 and 1892 births have always exceeded deaths registered, and, judging from the registration returns these two years saw a greater mortality than any other since annexation. Mr. MacLagan in his Provincial Census Report for 1891, at page 84, writes:—"The Siālkot district would have shown a much higher rate of increase if it had not been for the terrible fever epidemic of 1890." And again he goes on to say at page 85 of the same Report:—"The mortality during this epidemic was something terrible; the crops rotted on the ground because the people had no strength to reap, and whole villages were left without a child under ten years old in them. In Siālkot the mortality during the three months of September, October and November reached the phenomenally high rate of 269 per 1,000 (calculated on the census of 1881), while in Gujrāt and Gujrānwāla the rate was 209 to the thousand. If we were to add to the population of Siālkot, as enumerated in February 1891, the number of persons who died of fever alone in the three autumn months of 1890, we should have an increase of 16·8 per cent. in the district instead of 10·6 per cent."

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the

Chapter III, A.

Statistical.

Births and deaths.

Chapter III, A.**Statistical.****Births and deaths.**

actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 53 of that report, throw some light on the fluctuations. In the Census Report of 1891, page 80, Mr. Macdougall writes fully on the registration of births and deaths and the reliability of the statistics thus obtained.

Further details as to births and deaths registered in individual towns will be found in Table No. XLIV.

Age, sex and civil condition.

The figures for age, sex and civil condition are given in great detail in Tables VII and VIII of the Census Report of 1891, while the number of the sexes for each religion will be found in Table No. VII appended to the present edition of the Gazetteer. The data as to age are very uncertain, partly owing to the vague ideas as to their real age, which it is natural an uneducated peasantry would have, and partly to the persistent tendency of the people to prefer certain numbers to others in representing their age. It was not found in 1891 that middle aged females were given to understate their age; but there was a tendency on the part of the old to exaggerate their years, and the ages of the marriageable girls are commonly misrepresented. The subject will be found discussed fully in Chapter V of the Census Report of 1891. It is unnecessary here to give any actual figures or any statistics for falsity. The following figures show the distribution by age of every 10,000 of the population according to the census figures:—

	0-4	5-9	10-14	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64	65-69	70-74	75-79	80-84	85-89	90-94	95-99	100+
Male	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117
Female	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117	117

The figures present a striking contrast to those compiled in the same way in the previous census, and the reasons for the discrepancy are to be found on pages 193 and 201 of the Census Report. A different mode of classification was adopted in 1881 for the civil condition, uniformly with the systems of other Provinces. A number of persons returned were very misleading. Many of them were above and below twenty and are unable to reckon their age within ten years, and many others will always be either over or under a year. It is impossible to explore the uneducated population of any large town or village, and the census returns are accordingly very imperfect.

A comparison of the different religions shows that the Sikhs are more numerous than the Mohammedans or Hindūs. This is probably due to nearly all the Sikh being engaged in

healthy out-of-door pursuits, while a considerable proportion of the two other religions live and work in towns.

Chapter III, A.

Statistical.

The number of males per 10,000 of both sexes is shown below :—

Age, sex and civil condition.

Population.				Villages.	Towns.	Totals.
All religions...	1855	...	...	...	...	5,524
	1868	...	...	...	...	5,435
	1881	...	...	5,322	5,436	5,332
	1891	...	...	5,329	5,506	5,344
Hindús ..	...	...	...	5,357	5,766	5,391
Sikhs ..	...	...	...	5,588	5,173	5,556
Jains ..	...	...	...	5,543	5,503	5,507
Musalmán	...	...	...	5,292	5,247	5,288
Christians	...	...	...	5,596	8,174	6,147

In the census of 1891 the number of females per 1,000 males in the earlier years of life was as shown below :—

Year of life.	All religions.	Hindús.	Sikhs.	Mussalmáns
Under one year	956	960	849	961
One year	919	913	752	935
Two years	912	922	744	920
Three years	892	917	771	887
Four years	849	875	711	846

The low proportion of female children, especially among the Sikhs, is noticeable. I am unable to give any satisfactory explanation of this. Female infanticide does not appear to prevail in this district. Perhaps in the higher castes of Rájput less care is taken of female than of male infants. On the other hand, a daughter is among the lower castes a source of profit, and they make money out of her marriage ; and, as Major Montgomery remarks in the Census Report of the district, “ the practice of taking money for daughters is not uncommon among “ Jats.” For further remarks on the subject, see Chapter V of the Census Report for 1891, page 208, *et seq.*

The figures for civil condition are given in Table No. X, which shows the actual number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The figures speak for themselves and call for no remarks.

Table No. XII shows the number of insane, blind, deaf-

Infirmities.

Infirmary.	Males.	Females.	
Insane ..	2	1	mutes and lepers in the district.
Blind	28	26	The proportions for 10,000 of
Deaf and dumb	7	4	either sex for each of these in-
Lepers	2	1	firmities are shown in the margin.
			The figures for insanes do not
			show the persons who would be
			liable by medical reports to be

Chapter III. A.
Statistical.
Infirmities.

classed as such, but who were stated by the head of the family to be of unsound mind. In this country, as a rule, unsoundness of mind is not considered a shame, but is a subject of pity and respect among the connections of the afflicted. Thus there is rarely any tendency to conceal this infirmity.

Blind figures include only those persons who are totally blind. Probably, however, some persons were included who were only partially blind. If so, the mistake appears to have a very limited extent, as in 1881 the rates shown for every ten thousand males and females were 48 and 47, respectively.

Deaf-mutes include those persons who are both deaf and dumb, and who have been so from birth.

According to the census instructions, those persons were to be included who were afflicted with the serious forms of the disease known as true leprosy. People suffering from discolouration of the skin or *leukoderma* (*phūlbhari*) were not included in the census registers. The proportion of lepers is unduly enhanced by the existence of the Báwa Lakhan Leper Asylum in this district, to which patients resort from neighbouring tracts.

For further information on the subject of the above infirmities, Chapter VII and Abstracts 42 to 50 of the Census Report for 1891 should be consulted.

European and
Eurasian population.

The figures given below show the composition of the Christian population and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. X and XI and XVI of the Census Report for 1891:—

Details		Males.	Females.	Persons.
Races of Christian Population.	Europeans and Americans ...	1,657	231	1,888
	Eurasians	52	17	69
	Native Christians ...	5,463	4,248	9,711
	Total Christians ..	7,172	4,496	11,668
Language.	English	1,704	243	1,947
	Other European languages ...	4	2	6
	Total European languages .	1,708	245	1,953
Birth-place.	British Isles	1,621	147	1,768
	Other European countries .	12	4	16
	Total European countries ...	1,633	151	1,784

The figures for the races of Christians, which are discussed at page 342, *et seq.* of the Census Report of 1891, are not very trustworthy, and it is certain that several who were really Eurasians returned themselves as Europeans. But this unreliability does not prevail to the same extent as in 1881, when no instructions were given as to the way in which the Europeans and Eurasians should be distinguished.

The number of troops stationed in the district is given in Chapter V.

Chapter III, B.

Statistical.

European and
Eurasian population.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

The ordinary village houses are built either of mud or of sun-dried bricks. But on the other side of the Chenáb, where there is a difficulty in getting good clay, the Bajwát houses are built of clods of peaty soil (*rosli*), which are sometimes strengthened by an admixture of round flat stones taken from the streams. These clods when taken from ploughed fields are called *jull*, and when dug out of the waste land, *khapp*. As walls built in this way have not the cohesion of those made of good clay, they are supported by props of wood with their ends driven into the ground. Most villages have one or two more pretentious houses built of bricks baked in the usual way in a kiln. These generally mark the residences of the money-lenders, but sometimes belong to pensioned native officers or well-to-do yeomen. Out of the towns double-storied houses are seldom met with. The foundations of the roofs of the houses and their wood-work are made of the *táli*, *tút dharek*, *simbal*, *jáman* and *kíkar* trees. Only the rich can afford to use deodár logs, which come from the Akhnúr, Wazirábád or Dera Babá Nának timber markets. The doorways of the houses open, as a rule, on to the lanes which split up the village.

Habitations.

The villagers' houses are of two kinds. Those of the better class have a courtyard surrounded by a wall. The entrance to this is through a lodge (*deorhi*), which is generally crumpled in some way. This serves as a temporary cattle stall and implement shed, and the men of the house frequent it to smoke and talk. But there is not unfrequently a detached sitting-room, called variously *makán*, *diván khána* or *barthak*. In the same way the wealthier zamindárs have a separate store and fodder-room (*haveli*), in which the servants in charge of the cattle sleep. The cattle-shed (*kúr*) usually adjoins the house. In the courtyard there is usually a kitchen (*jhubáni*) with a niche in the outer wall, called *dhudáni*, where the milk is boiled. The largest room in the house is the *dábin* or *pasár*, which opens on to the yard. Two smaller rooms open from it to the back, and there is usually one room on each side of it. The yard is by day usually crowded with bedsteads, spinning wheels, cooking pots and other gear used by the women, who spend most of their time there. There are no windows to the houses, so

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Habitations.**

small space is left between the top of the walls and the roof to allow of smoke escaping.

The poorer zamindárs and the menial classes live in smaller buildings, called *chhann*, which have no courtyard. These *chhanns* have sloping roofs thatched with grass. They have no courtyard or porch, but each has usually a small space in front fenced with thorn bushes.

In the smaller villages the houses of the different castes are all built together, but in the larger villages the lowest castes are segregated in separate hamlets situated a little way from the main site of the village. In well-irrigated tracts, when the wells are some way off from the village, separate small houses, with store-rooms for grain and fodder and stalls for the cattle, are built close to the well, and are occupied by one or two of the male members of the family.

Household furniture.

The most conspicuous object among the household furniture is the large earthen receptacle (*kothí* or *ghíín*) for storing grain. The smaller grain jar is called *bharolí*, and in most parts of the district every house has a separate jar (*chítí*) for storing molasses when the cane has been pressed. The number of pots and domestic implements daily used in a respectable zamindár's house is very large. They are made of earth, iron, brass or wood. It would take up too much space to give a list of them and their uses here.

Dress.

Except among the upper classes there is little fondness for dress. The Jats wear very simple and coarse clothing. The Rájputs are fonder of colour, and a marriage in Bajwát is a very pretty sight, as the people have a wonderful sense of beauty, and effect in their dress most happy combinations of colour. The ordinary cultivator grows his own cotton, which is made up unbleached by the village weaver from the threads spun by the women of the family. He wears a large white or blue cloth round the loins, the upper part of which is folded round his waist and is a great protection against a chill. In the cold weather he wears a jacket, and when not at work a thick warm wrap, which he adjusts as a plaid. The *pagri* or *sápi* is worn everywhere. His shoes are of course leather, of the usual country pattern, and are made for him by the village *mochí*. *Pyjámás* or trousers are worn only by the town folk or by the higher castes among the Rájputs who scorn manual labour. The old-fashioned Sikhs wear the short drawers (*kachh*) prescribed by their religion. The loin cloth of the Muhammadans is frequently coloured, but the Hindús prefer white.

The dress of the women of the agriculturist classes is not graceful. It consists of a pair of ample baggy trousers, tight at the foot. These are always coloured, the usual pattern being blue striped with red. The body is covered by a long *kurtá*, which resembles a shirt more than a coat. The women carry a plaid-shaped garment like the men, but with the former it is

always drawn over the head and is called a *chadar*; on festive occasions it is either a *phulkari* or *choli*. The women's shoes are really slippers and have no heels. Among the richer classes these are embroidered in various ways. In the hot weather the *kurta* is often abandoned, and the head wrap serves as body covering as well, but this practice is discouraged among the younger women. Some classes, notably the Lábána and Aráíns, wear a tight bodice (*angi*) instead of a *kurta*. In the cold weather or when on a journey, the women may wear a petticoat (*ghagra*) over the trousers. This is worn hitched up when the women are walking.

Both the men and women of families who can afford it keep a special suit for social ceremonies and gala days. These are kept carefully in a basket. These resemble the clothes of everyday life in shape, but they are generally of muslin or wool and are distinguished by different names.

The Rájpút males of both religions are not given to wearing ornaments, but all who can afford it have a ring of silver or gold. But they load their boys when young with bracelets (*kará*) and necklets (*hasiri*). The Muhammadan Jats have the same customs. Hindú Jats and Rájpúts who are well off have a great liking for ornaments. They wear broad golden earrings (*birbali*) and necklets (*kanthi*) with star-shaped or round locket (*náni*) and one or more rings. In Bajwát the favourite necklet is the *gáni* made of red beads, and the *anant*, or armlet, bound above the elbow is largely worn by the stricter Hindús who abstain from eating flesh of any kind.

The ornaments worn by the women of all castes are much more numerous and elaborate. The more common are given in the following list:—

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Dress.

Ornaments.

No.	Vernacular name.	Description.	Metal.
1	Chúí	All three are bracelets worn on the arm in the order named, the <i>chéri</i> being uppermost.	Silver.
2	Band		
3	Gokhrú		
4	Tád	Armlet worn close to the shoulder ...	Silver.
5	Arsí	A ring for the thumb with a mirror.	Silver.
6	Angushtrí	Rings of different patterns ...	Silver.
7	Challá		
8	Chháp		

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Social and re-
ligious life.
Ornaments.

No.	Vernacular name.	Description.	Metal.
9	Karí	Anklet	Silver.
10	Laung	A large, button-shaped ornament for the nose.	Gold.
11	Tilá	A small nose ornament	Silver or gold.
12	Nath	A large, light nose-ring	Gold.
13	Bulák	A small nose ornament worn in the partition between the two nostrils.	Gold.
14	Dandíán	Earring	Gold or silver
15	Bálá	Large earring	Gold or silver
16	Jhumká	Ear-pendant	Gold.
17	Dauni	This consists of gold or silver, and is bound on the forehead and tied at the back of the head with silk.	Gold.
18	Tikka	A round jewel worn in the centre of the <i>dauni</i> on the forehead.	Gold.
19	Phúl	An ornament worn on each side of the head in the hair.	Gold or silver
20	Chaunk	A small canopy-shaped ornament worn on the very top of the head	Gold or silver
21	Hasrí	Necklace	Silver.
22	Kainthá	Necklace	Gold.

Only the wife of a rich agriculturist could afford to possess all these ornaments, and the ladies behind the *purdāh* in the wealthier houses have other and more costly jewels, but the above are to be found all over the district, the number possessed by any particular woman depending on the worldly assets of her husband.

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Ornaments.

Food.

The zamīndār and those who help him in the work of the farm have a very light meal as soon as they rise in the morning, or shortly after they begin work. He then goes to his work, and his wife or one of his children bring him a good breakfast of home-made cakes and butter-milk at midday when he and his cattle have done from three to five hours work. This he eats in the open, and then takes a rest. He starts work again early or late in the afternoon as necessity requires, and returns home at sundown. He then eats the heaviest meal of the day, and retires to rest early. The *hugga* is resorted to by those who smoke at all hours of the day. The quality of the food varies with the time of year. During April and May *sattū*, barley grain parched or ground before it is fully ripe, is the staple food. It is soaked in salted water, butter-milk, or a *sherbet* made from molasses. The early breakfast (*shūhwela*) consists of stale bread with butter-milk, if that is available. The heavy breakfast (*bhattewela*) consists of *sattū* or *missi rotī*, cakes made of mixed wheat, and gram or mixed barley and *massar*. This is flavoured with salt and chillies, and is washed down with butter-milk (*lassi*). The night meal consists of *dāl*, and more rarely *sattū*, but sometimes rice is eaten. This is taken with a *sherbet* made from molasses. In June and July *sattū* is little used, and *ambākhrīn*, the *mākhrīn* of Bajwāt, young mangoes chopped up, take the place of *dāl*. In August and September the cakes are usually made of wheat, barley or gram flavoured with onions. In October and November the usual articles of food are rice, maize cakes (*dhodī*) and *sāg* or *dāl*. The poorer classes who can't afford *dāl* substitute a spice made of salt and chillies mixed with water or butter-milk. Roasted maize cobs are also eaten at this season. During December, January and the early part of February, when the weather is coldest, the favourite foods are *kichrī*, mixed rice and *dāl*, rice and maize. By March grain is becoming scarce and unless a zamīndār is thoroughly solvent he finds it hard to purchase grain from the dealers on credit. The Jats call this period, which corresponds with the Panjābī month of *Phūgan*, the "thirteenth month," as people have to eat what they can get in the shape of herbs and vegetables, such as turnips, carrots, coarse radishes and the leaves of the mustard plants.

The amount of food daily eaten by each person varies naturally with the age and sex of the person and with the season of the year, but it is possible to form a rough estimate. Taking a zamīndār's family to consist of five persons,—that is, one female and two male adults and two children,—it may be said that each male adult eats $1\frac{1}{2}$ *sērs*, the woman 1 *sēr* and each child $\frac{3}{4}$ *sēr* of grain

Cost of living

Chapter III. B. a day, while $1\frac{1}{2}$ *sérs* of pulses are consumed by all five jointly. Thus each family consumes 7 *sérs* of grain every day, or 63 maunds in one year. As regards clothes, a man gets through two suits a year, and a woman or child through one. Thirty yards of cloth go to make up a complete suit of male clothing, and 20 yards a set of woman's clothes, while 10 yards are enough for a child. One family, according to this estimate, requires 160 yards of cloth every year. In most parts of the district the people grow their own cotton, but usually have to pay for the plucking, ginning and weaving. These payments are made in kind and amount, roughly, for a family to ten rupees a year. Shoes for the family cost about three rupees and bed-clothes about eight rupees a year. Thus the necessary annual expenses of a family are 63 maunds of grain, 160 yards of cloth, which represent about 60 *sérs* of unginned cotton, and disbursements of grain of the value of Rs. 21. This estimate does not include any luxuries or the food of the cattle.

—
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Cost of living.

Marriage.

The marriage customs over the greater part of the district are much the same as in other parts of the Punjab. Every marriage is preceded by a formal betrothal of the contracting parties, whose ages are generally between nine and twelve years. The girl's age is rarely over ten, but the ages of both generally depend on the circumstances of the parents. The more wealthy the parents are the younger are the ages of their children at the time of betrothal. In the majority of the agriculturist families in this district, where large landholders are the exception, the lads do not marry till they are between seventeen and twenty. As a rule a bride costs money, and fathers are not averse to postponing their sons marriages till the latter are able to do a good day's work for themselves.

The usual formalities observed at betrothals and marriages among the zamindárs of both religions are as follows :—The first overtures come from the girl's father, who sends his priest, *mirósi* (village bard) or barber to the boy's house with a few dates and sweets, called *chhohárá*. The relatives and caste-fellows of the boy are then summoned, the *chhohárá* is put in the boy's mouth, and petty gifts are made to the deputation (*lágí*) and to the poor. The *lágí* are then dismissed with presents of a little money and cheap *pugris* or pieces of cloth. The betrothal is now complete. Nothing further is done until the girl's parents announce that all is ready for the marriage. This announcement is never made till some time after the betrothal, from two to five years being the average period. When the propitious date has been settled after consultation with the Brahmans, the girl's father sends another deputation, this time called *pahochú* to the boy's parents along with a few rupees, a trousseau (*tróvar*) and some presents for the mother. But the presents are sometimes sent after the day has been fixed. The party are then sent away with small presents for themselves and some sugar sweets and a head wrap for the *fiancé*. On their

return the food is given to her companions and the wrap is put on her own head. Shortly before the fixed day the boy's relatives are all assembled. They pay in their contribution (*tambol*) to the wedding, and attend the house-party at any preliminary ceremonies which the custom of the tribe to which they belong demands. These customs vary very much in the different tribes, and are slowly dying out. They all seem to symbolise the sharpening of the boy's weapons for war. Among several Jat tribes the boy has to lop off the branch of a *jand* tree, which is marked by the priest or *mirásí*. Among others a goat's ear is cut off and the foreheads of all present are marked with its blood. Then the boy has to visit the female apartments, where the women all pay him honour, and give him money and the bracelets on his arms. This function is known as *salámi*. The marriage procession (*harát*) then starts off. It is composed of the boy and his male relatives and the hangers-on of the family, such as the priest, barber and certain menial servants. The *harát* usually takes care, from motives of economy, to pass through any villages there may be on the road by night. When they pass through by day they have to pay toll. On arrival at the bride's village they are met by her father with his following, and the leaders of the two parties embrace. The *mirásís* recite verses (*kaláán*) in praise of their respective heads and receive rewards. All then proceed to the girl's house, where the sweeper is standing to receive his present (*kadam ka rupáiya*). Dinner is then served, and more recitation by the *mirásís* follows. The marriage may be performed that night or the next day. Immediately before it is celebrated the two fathers give their presents (*lág*) to the others following. If the contracting parties are Muhammadans the marriage ceremony is very simple. The *ulama* asks the parents of the bride for permission to see her. This granted, he enters the *zanána*, asks the bride if she agrees to the marriage, and makes her repeat the creed. He then comes out and goes through the same formalities with the boy. The marriage is thus complete. Among the Hindús a place is swept clean on the floor and a frame of wood (*redí*) is set up. The priest scatters *attar* of roses all round, and the bride and bridegroom take their seats on basket-stools under the canopy. The attendant *pandits* read extracts from the Sanscrit scriptures, and then tie the garments of the pair together, while flowers are scattered over them. All Hindú tribes have a small fire lighted, on which spices and *ghí* are thrown, and the girl's father usually places her hand in that of the boy. This ceremony (*sankaláp*) takes the place of joining the garments, which is the practice among the Jats. Presents are then given to the attendants. The married couple then visit the *zanána*, where the women seat them and bring their heads together. This ceremony is called *takht*.

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The bridegroom's father then parades his presents (*varí*), and this is followed by a display of the bride's gifts (*dáj*) from

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Marriage.

her father ; after which the bride and bridegroom sit close by on a bedstead (*khāt*), from which the ceremony takes its name. Both sets of followers again receive presents. Soon after the *khāt* ceremony the procession leaves on its return journey. The girl sits in a palanquin and is attended usually by the barber's wife. Bearers (*kahārs*) carry the sweets, and most of her father's menials have some load or other. The potter and ironsmith carry the kitchen utensils, the washerman carries the clothes, and the sweeper the bed and small stool. If the parties are wealthy the village watchman leads the horse, the shoemaker the camel, and a Gujar the cow or buffalo. The barber, bard and priest may also accompany the bride. The bridegroom rides on a horse in front, as the song says :—

“ *Āge āge dūkhā chalda, pichī pichī dolī.* (“ the bridegroom goes in front and the palanquin behind.”) On arrival at the bridegroom's house the palanquin is put down outside the door, and the mother comes out with a cup of water, which she waves round the heads of the married pair and then drinks. The girl is then taken inside. Next day all the female relatives and the children meet, and in their presence the bride and bridegroom remove each other's thread bracelets (*gūnān*) to signify that in future there will be no secrets between them. The bride is then sent home again ; all her attendants, especially the *dāī*, receiving parting gifts.

But the married pair do not live together for some time after the marriage. When the girl is adult there is a ceremony called *muklāwah* which is the final bringing home of the bride. This is not so pretentious a function as the marriage and the girl's father is supposed to spend only half as much as he did on the latter.

There are some parts of the marriage festivities which are felt to be peculiarly burdensome. The *mirāsīs* of the various clans belonging to the tribe in which a marriage is celebrated assemble in great numbers and receive cash sums from the bridegroom's father: this is known as *rāthūchārī* by the Jats, and *durbār* by the Rājputs. They are fed by the bride's father, who gives them also smaller cash presents. This is *ātachārī*. But these customs are rapidly sharing the fate of corresponding customs, which used to be observed on the occasion of a death in the family, but which were abandoned some years ago. At the funeral of a leading Kahlon Jat the *mirāsīs* were angry at what they fancied was stinginess on the part of the heirs of the deceased. They seized the opportunity to insult the shades of the ancestors of the departed, and their action gave rise to such indignation among different Jat clans that they at once put a stop to the assembling of *mirāsīs* at funerals. About four years ago the Jats were summoned to a great council by the district authorities and promised to discontinue both the *rāthūchārī* and *ātachārī* customs. They have been faithful to their promise as a rule, and the share taken by the *mirāsīs* in

marriages is now very small. At the same time praiseworthy efforts are being made to reduce the presents to the attendants at marriages, and generally the only *lúgi* who now receive presents of any value are the priests and barbers of both families and the woman who is in immediate waiting on the bride.

The Rájputís do not marry within the clan or *gôt*, and, especially among the higher castes, are very particular as to the particular clan from which they select the bride. They do not approve of widow re-marriage, but are relaxing their old strictness on this point. A widow among the Jats is allowed to marry again, but is always supposed to select as a second husband one of the collaterals of her deceased partner who would in course of time succeed to the property. A second marriage, as the name for it, *chúdar dúlna* (throwing a sheet), implies, is a simple affair, and is attended by none of the pomp and circumstance of the real ceremony.

The leading Jats will not marry within the clan as a rule, or with members of other specified Jat clans. Thus a Chína will not mate with a Nagre, nor a Deo or Ghuman with a Mán, nor a Goraya with a Dhillon, Metle or Saroe, and so on. Awáns marry within the tribe and even within the clan.

On the birth of a child both Hindús and Muhammadans have several customs in common. On the news being known the husband's mother must attend, and several other female relatives also come to visit the house. They give gifts in cash (*sirvárna*) according to their means. If the child is a boy the midwife (*dúúh*) gets some wheat and *gúr* and one rupee; if a girl the fee is much less. Among the Hindús the father sends to tell the priest the exact time of the birth in order that the latter may prepare the horoscope (*tewí*). Among the Mussalmáns the father sends for the priest, who whispers the call to prayer (the *bárag*) into the right ear of the infant, and "*Albáb ho-Akbar*" (the *taqbír*) into the left. If the child is a boy the priest gets from eight annas to one rupee, but if a girl he receives only four annas. The water-carrier (Hindú, *jhiwár*, Mussalmán, *núshkí*) then makes a fringe of the leaves of the *sorin* tree and hangs it up on the door of the porch. The fee for this is four annas. The family *lohár* brings a pair of iron bracelets, the *tarkhán*, a miniature plough as a toy, and the tailor a parrot of green cloth, which is suspended to the roof of the room where the child is. They receive from four to eight annas each. In Mussalmán families the *mirásí* presents a small coat (*kurtá*), for which he receives from one to five rupees, and from a wealthy master even a buffalo. On the third day the stricter Muhammadans celebrate *haqíqa*, which is a thanksgiving feast, one or two goats are killed and the flesh is distributed among the relations and the poor. On this day the barber shaves the child's head and receives from four annas to one rupee. The child is named on

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ligious life.
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the seventh day. The Muhammadan priest brings the Korán, and usually a name is given to the child, which begins with the first letter which appears on the right-hand top corner of the right-hand page when the book is opened at random. Among Brahmins the woman is unclean for eleven days, and among other Hindús for thirteen days. On the eleventh or thirteenth the ceremony of purification (*sútak níkalna*) is held, and the whole household drink a sweet syrup (*pínchgav*) compounded by the Brahmin. The graves of the family ancestors or other sacred places are then visited and sweetmeats are distributed to the relations. On the thirteenth day the midwife is dismissed with presents, varying in value according to the character of her services and the worldly position of her employer.

Muhammadan children are circumcised (*sunnat*) at any age under ten in the hot weather, and further presents are given.

Funerals.

On the approach of death passages of their sacred writings (*gíta*) are recited to a Hindú; to a Sikh, extracts from the Granth (*jappi*); and to a Muhammadan, verses of the Korán. The dying person is lifted off the bed and put on the ground in the lowest room by the Hindús, and all Sikhs except the *kúka* aśetics. After death a Hindú's corpse is washed by the heir or near relatives. A Muhammadan's corpse is washed by the priest, who receives from four to eight annas. A Hindú's corpse is covered with three cloth, and a Muhammadan's with two. The family tailor makes these and receives some small present in return. Among Hindús the corpse is placed on a flat board and carried to the burning-ground by the relatives. If the deceased was an old man all the menials march in front beating drums and singing to signify their joy that the deceased had lived so long. Half way to the burning ground the eldest son pours water from an earthen pot all round the bier, and then breaks the pot by dashing it on the ground. This half-way house is called *adh márag*. At the burning ground one cloth and the bier are given to the *acháraj*, priest, and another cloth is given to the barber. The menials also receive small presents. The funeral pile is then fired by the eldest son. When the head is consumed the ceremony is considered at an end, and all those present wash in the nearest water. They then return to the house, and half-way each person takes a blade of grass, breaks it in two and flings it over his head. For the next ten days a lamp has to be kept constantly burning in the house. On the first day the people of the house are fed by their relatives. On the fourth day all the relatives assemble in the house, and sometimes give presents of money. But during all the days preceding the *kírú karm* the members of the household have to be accessible to visitors. On the tenth day the ceremony of *dusahráh* is held. The lamp is extinguished by being flung into water. Brahmins on the eleventh day and other Hindús on the thirteenth pay the *acháraj*, priest, his dues (*kírú karm*), which are always heavy. On this day the heir assumes a clean *pagri*. On the

seventeenth day the *pundits* receive their dues, and the relatives are summoned. On this day also the heir has to distribute sufficient food for one man for a year (*vetihū*). This is divided among the Brahmins. On the first anniversary (*varshina*) and the fourth anniversary (*chaturvarshā*), the family priest again receives the same presents as he did on the thirteenth day. These ceremonies follow the death of an adult. No special ceremonies are necessary for a child.

Among Muhammadans the family themselves usually dig the grave. The corpse is carried on a *charpoy* belonging to the mosque by the nearest relatives. The body is then lowered into the grave (*qaba*). A recess (*sīmā*) is made at the bottom of the western side of the grave along its whole length. The corpse is placed in this recess on the side with the face towards Mecca, and the recess is walled up with bricks, planks or clods, so that no earth may fall on the top of the corpse. Before burial the priest reads the funeral service (*jowāz*) at the grave; after burial alms are given to the poor. The priest gets the upper grave cloth, one rupee, and a copy of the Korān. The members are fed by relative on the day of the funeral. On the third day the heirs distribute boiled wheat (*ghanguūn*) to the relatives, their servants and the poor. The priest receives his food from the heirs for forty days, and the final presents are given to relatives, servants and beggars.

The life of a zamindar who is not rich enough to employ tenants to work for him is a constant toil. But his work is physical and is done out of doors, and whether owing to a happy fatalism or a want of reflection, he never feels much anxiety even in bad seasons. He enjoys good health as a rule, and he is far from being unhappy so long as the *bania* has not got a grip of his land. The monotony of his toil is broken occasionally by social ceremonies, and visits to fairs or the *tahsīl* or district courts, and each day's work is generally concluded by a smoke and talk with the other villagers in the *dāira*. His work during the various seasons may be briefly summarized as follows:—In April the sugarcane, cotton and extra *rahi* crops have to be tended and weeded, and the cutting of barley and *massar* begin. May is a busy month, as the wheat and other spring crops must be cut and stacked. The cotton, cane and melons are regularly watered and the cane fields are weeded. June is spent in threshing and winnowing the spring cereals. In July preparations are made for the autumn harvest, and much attention is paid to the nurseries of young rice plants. In August the rice is fedded out and the other *kharif* crops are weeded and attended to. In September ploughing for the spring sowings is begun, and the weeding of maize and sugarcane is continued. The majority of the *kharif* stands, such as the *maize* and pulses, are harvested and threshed, and the *rahi* sowings are carried out. In October and November, and the cotton plucking begins in the end of the latter month. In December, January and February

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 Daily life.

the spring crops have to be watered and looked after, the autumn cereals are winnowed and the pressing of sugarcane is carried on. Cotton picking is usually finished by the end of the year, however. The cane pressing comes to an end in March, and the extra spring crops are sown.

The zamindār rises early and spends the morning in ploughing, sowing or harvest operations. After the midday rest a short time is spent in chopping and mixing fodder for the cattle. The rest of the day is spent like the morning, or in weeding and marking off the beds for irrigation purposes. The night is sometimes spent in guarding or irrigating the standing crops, and in the cold weather in making molasses from cane juice.

Rājput women do not help in the field work. But they prepare food for the men and spend much of their time at the spinning-wheel. The Jat women generally grind all the flour and spin all the cotton required for home consumption, professional millers being unknown, except in Baiwāt. They carry the men's food out to the fields and pluck all the cotton. In this latter task and in the manufacture of fuel from cowdung they are helped by the menial's wives. The Labiān women and the wives of the Gujars in Baiwāt help in all kinds of agricultural work except ploughing.

Proverbs.

A list of the more common popular proverbs arranged on the system of Mr. Macdonell's collection of Punjab proverbs, will be found in Appendix A at the end of this volume.

These have been collected mainly by Munshi Ghulām Ahmad Khan, Extra Assistant Settlement Officer.

Amusements.

The principal amusements resorted to, more particularly among the agricultural classes, are wrestling, dancing and throwing the leg. These are kept up as athletic exercises, and are much enjoyed in Rājput and Jat villages. Wrestling (*kushti*) is a common recreation at gatherings, but is indulged in to some extent by the zamindars themselves as by professionals known as *chakravans*. The farmers are most given to the game of *phool*, the favourite form of which is throwing the leg (*phool*). The game of *phool* is also met with. In some parts of the district the Jats vie with each other in lifting a stout stick with heavy weights at either end (*phool phool*) or in carrying heavy weights on the back (*phool phool*). Games are enjoyed by the older men, but are frequently played by boys. The most common are *kandī*, a modification of "French and English," and *parkiddi* or *sarabā*, when one boy is pursued by another who tries to catch and throw him, he beating the other off with the palms of his hands. Another game is *bini pakarna*, when

one man clasps the left hand of another with both of his own hands, and the other has to remove one of them with his right hand. *Mito Miti* is a variation of the English game of "Hide and-Seek." The young boys play *Shah Shakhshā*, or "Hop Scotch," played on a somewhat elaborate diagram traced on the ground. There are as many as twelve compartments in the diagram, each having a separate name. *Dhūkālī khar* is a game played with broken bits of pottery which are thrown by each player at a peg stuck in the ground.

Koti chupalo resembles "Hunt the slipper," but the players all stand in a circle. *Chacho Chio's kardholian* is a curious game which, if played often, would make the boys good trackers. Two sides are formed. They part, and when each is out of sight of the other, all the boys composing it make minute marks on the ground or the shrubs and other objects near. Both meet again, and each side has to discover and obliterate the marks made by the other side. *Bandar hilla* and *Bili bagus badele* are variations of "Prisoner's base," requiring great quickness and dexterity. Leap-frog (*Gharī tapna*) is sometimes played. Cricket has been introduced of late years and is now played in all the large schools. Chess and *Pachisi* or *Chausar* are played by the educated classes.

At all large fairs which are celebrated on stated dates athletic matches (*Chhauji*) are held. The competitors are usually professionals, but young zamindars also join. Prizes of cattle, cloths and cheap ornaments are given generally by the custodians of the particular shrine which is the occasion of the gathering. In the spring, when the wheat is filling in the ear, the Jats sometimes gather at the *staba* to dance and sing. The song, which is usually of an erotic character, is always a solo, and during the singing all present stand still. At the end of each verse the audience join in the chorus, dancing all the time.

The Jats of the centre and south of the district have the best constitutions. They are hardy, powerful men, and make the best cultivators and best soldiers. The Rapputs to the north, who eat more rice than wheat and have an aversion to manual labour, have a more refined appearance but an inferior physique. The inhabitants of Bagwat, who live under the worst possible climatic conditions, are physically a miserable race. Gout is common, insanity is more prevalent than elsewhere, and few persons reach a good old age.

The landowning classes are on the whole not uncomfortable as has been mentioned above: they get two full meals a day, and the adults are sufficiently clothed. It is only the unfortunate who has come into the grasp of the money-lender who suffer actual want. The village artisans and herds who form

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the class known as *batman* are not badly off either, but their lot is not so happy as it was, and is becoming harder every year. As population increases and holdings shrink, the landowners are becoming more stingy and more inclined to break faith at harvest time with the men who have been working for them all the year round. The *Jat* is no longer the king on his own threshing floor which the old *batman* made him out to be. These classes, however, still get their two meals a day in favourable years, but with the cattle they are the first to feel the pinch of hunger when the crops fail.

At the same time anything like the cruel poverty experienced by the poor all over Europe is unknown in the Siālkot district. A pneumonia of nature of evils is extremely rare, and the climate is kind to the poor.

The people, as a rule, are sober and well-disposed. Drinking, though on the increase among the town population, is rare in all except some of the villages. Curiously enough there is a tendency among the lowest class of *batmans* towards drink. Sexual immorality is universally reprobated, and the older men strive to check it. Early marriages tend, on the whole, to keep the domestic fire pure, but, on the other hand, the inability to drink his own water, combined with the open air life in the villages and the facilities this gives for meeting other women, often leads a villager to transfer his attentions to some one else. Prostitution is almost unknown in the rural tracts, and the employment of professional dancing girls is discouraged. On the whole, then, the people are not much given to immorality of any gross kind. But deceit and lying are undoubtedly on the increase. To be good themselves are the first to admit the evil and use it to their advantage. A great deal of truth, to our system of legal and police administration. Now-a-days the pettiest as well as the more important cases, except those dealing with matters of blood, in the village records and the partition of land, are fought out away from the spot. Ample time also is given by the police for the concoction of false evidence and for the entering of the parties and their witnesses by unscrupulous lawyers. This condition of things helped by the facility of money has retarded the progress, spirit among the people. The remedy is not easy to obtain, but will probably be found in the special education, the creation of a higher standard of morality by deepening and purifying the present religious sense of the people, and last, but not least, by a simplification of our existing legal procedure.

The money-lender. Few zamindars or *batmans* keep large stores of ready money in their houses or with a banker. Any little surplus which they may realize goes to reduce the balance due to the money-lender, or is spent at once on ornaments, which are probably got rid of in the next bad season. Almost all the money in the district is in the hands of professional money-lenders or

tradesmen. The total number of those in the district assessed to income-tax last year was 2,126, and the result to Government was a sum of Rs. 50,187. The richest agriculturists are to be found in the south of Daska, Pasru and Raya, but a few of the Rājput *chaudhars* in the north are well off.

Table No. VII shows the numbers in each taluk and in the whole district who follow each religion, as ascertained at the census of 1891, and Table No. XLIII gives similar figures for 1901.

Religion	Rate	Urban	Total
Hindu	6.496	1,007	15,075
Sikh	1.118	122	1,000
Jain	2	108	100
Musliman	6.155	6,717	6,120
Christian	89	276	304

Table Nos. V, VI, VII and VIII and supplementary Tables A, B, and C of the report of that census, give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

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The main social and religious classes.

Religion

Mr. Hbberson's summary of the chief characteristics of the different religions as given in paragraph 198 of the Census Report of 1881 apply generally to this district, and are given *verbatim* below as an introduction to the separate discussion of each leading religion :

Briefly, it might be said that the most marked characteristic of the Hindu was that of the Sikh honesty, and of the Muhammadan piety. But there are a few broad practical matters, or everyday facts, which the followers of the several religions may be distinguished, and which need not concern the lay observer side by side. They are by no means of universal application, but are generally observed, and the people attach far more importance to their observance than even trivial matters would warrant. The Hindu, Jain and Buddhist believe in their respective Shastras, the Sikh in the Granth and the Mussalman in the Qu'ran. The Hindu, Jain and Sikh pray generally to the east, and never to the south; the Mussalman prays towards Mecca. The first three worship in temples, the last in mosques. The Hindu, Sikh, and Jain reverence the Levitical caste of Brahmans; the Buddhist has a popular order of religious mendicants, called Monks or missionaries, are chosen from among the congregation. The first three are vegetarians, will not kill animals and often abstain from meat. The Sikhs are vegetarians, but have no reverence for the cow, but kills and eats its milk and manure. The Mussalman abhors the pig and dog, but kills and eats most other animals. The Buddhist and Jain scrupulously respect animals of all kinds, but kill and eat all vermin, such as jackals and foxes, and all kinds of insects and creeping creatures, as well as birds. These are eaten by vegetarians and are not considered as food. The Sikhs abstain from alcohol, but substitute spirits and narcotics. The Hindu and Jain abstain from meat. The Mussalman spirits only are forbidden. The Hindu and Jain shave their heads, with the exception of a small lock. The Sikh shaves the hair on his head and has to grow a tuft and ornament it. The Mussalman never shaves his head, but always the lower edge of his moustache. He often shaves his head, and when he does so leaves no scalplock. The Hindu, Sikh and Jain bathe in their castes to the right; the Mussalman to the left. The male Hindu or Jain wears a clean dhoti tied up between the legs; the Sikh, short drawers reaching to the knee only. The Mussalman, long drawers, or a long cloth worn like a skirt. The Hindu, Jain or Sikh woman wears a petticoat; the Mussalman woman drawers. The Hindu and Buddhist's special colours are red and saffron, and the former abominates indigo-blue. The Sikh wears blue or white, and detests saffron. The Mussalman's colour

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is indigo-blue or green, and he will not wear red. The Mussalman and Buddhist alone wear caps in the Hindú portions of the Province; while on the frontier the skull cap is still the sign of and was, till lately, the only head-dress permitted to a Hindú. The Hindú or Jain may cook in a earthen vessel, or in an earthen vessel which has already been used for that purpose. His earthen vessels may be ornamented with stripes, and his metal ones with bell-metal, or bell-metal. A Mussalman may use an earthen vessel over and over again to cook from, but it must not be striped, and his metal vessels will be of copper; the Sikh follows the Hindú in the main, but is less particular than he. The Hindú and Sikh observe daily ablutions; the Mussalman and Buddhist do not bathe of necessity. The Hindú, Jain and Sikh marry by circumambulation of the sacred fire (*ahera*); the Mussalman by consent of the parties formally asked and given before witnesses (*nikah*). The Mussalman practises circumcision, while the Sikh has a baptism of initiation and a ceremony of communion. Finally, the Hindú, Jain and Sikh burn the Mussalman babies, and the Buddhist burns bones or exposes his dead. The customs regulating eating, drinking and smoking together depend upon caste than upon religion. But while subject to caste rules, a Mussalman will eat and drink without a scruple from the hands of a Hindú. No Hindú will take either food or water from a Mussalman, particularly as the difference already noted in their use of earthen vessels. The Hindus of the Punjab proper will often refuse to eat while standing on the same carpet with Mussalmans, though those of the caste have not the same objection. Neither will use the others' pipes-stem, and the pipes of a village, when left about in the common rooms or fields, are generally distinguished by something tied round the stem—blue rag for a Mussalman, red for a Hindú, piece of a leather for a leather-worker of string for a scavenger and so on, lest any should defile himself by mistake.

Hindus

Table No. VII shows that the number of persons returned as Hindús in the census of 1891 was 371,265, which is an increase of 71,954, or 24 per cent. compared with the figures of 1881. It is difficult to ascertain how far this increase is real. The term "Hindú" signifies all the inhabitants of India, except Muhammadans and Christians, whether they are Hindús in the strict sense of the word or not. Chálhrás, Chamárs and other aborigines are not, strictly speaking, Hindús, nor are they recognised by the pure Hindús as belonging to their religion. They are, however, included in the figures of Table VII as Hindús. It is clear also (Census Report 1891, page 89) that all persons not belonging to one of the prominent and recognised religions were included in the totals of Hindús. At the census of 1881 the percentage of Chálhrás who returned themselves as Hindús was only 6, whereas in 1891, the percentage rose to 19. Only a prolonged and careful inquiry into the minor habits of the people would reveal the true facts. Generally speaking, the ordinary Hindús of the villages pay little attention to religious things. The ordinary rustic thinks very little about a future life, and if he ever does give it a thought, is usually of opinion that his condition after death will depend very much on how he has behaved in this life. The majority, such as the Jats, Khatrijs, Arorás, Sunáris, and so on, and the Sikhs, attend the *diwans* to hear the *Granth* read at least twice a month, on the first day of the month and on the day of the full moon (*puranmasí*). The *Granth* is usually read by the presiding priest (*Granthi*), and sweetmeats (*karáhparsádi*), are distributed to the congregation. Most of the pure Hindús, such as Brahmins, Khatrijs, and Arorás worship the images of some of their numerous deities in the temples (*thákur-dwara*), where these are kept. The temples are most frequently met with in the northern part of the district on the border

of Jammú. Generally each village has its own Brahmin, priest (*parohit*), who performs religious ceremonies, and who receives in return grain-cakes (*thandā*), and a small share of grain at each harvest. But besides the ordinary priest there is a superior Brahmin (*pīndāh*), who has greater pretensions to learning. His services are shared between two or more villages. He is usually the celebrant at weddings. In addition to these two there is a third class of religious guide (*achāraj*). He lives, as a rule, in a town or large village and his functions are usually confined to presiding at funeral ceremonies (*kīriyā*). When a Hindū dies, his body is burned, the funeral ceremonies are performed, and the ashes are conveyed to the Ganges by his nearest male relative. All strict Hindūs wear the sacred thread (*janeū*). They have to bathe early every morning, and are not supposed to touch their first meal until they have washed their hands and feet (*panj-ashuana*).

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Hindūs.

The total number of Sikhs returned in the census of 1891 came to 49,872, an increase of 9,677, or 24 per cent. on the figures of 1881. In his District Census Report of 1891, Major J. A. L. Montgomery, Deputy Commissioner, wrote regarding the Sikhs as follows:—

Sikhs

Seeing that Sikhs are made, not born, it is a matter of some surprise that their number should have increased so largely. There has no doubt been a considerable revival of Sikhism of late. The number of Sikhs now in the district, according to the returns, is very nearly the same as that shown in the census of 1868. The number there given was 50,279; the decrease in 1881 was about 10,000; the number has now risen again to 49,872.

The differences in the returns of Sikhs at different periods are due in some measure to the varying ideas of the several enumerators as to what constitutes a Sikh. The Sikhs are divided into two classes, which may be termed pure and secondary. A pure Sikh is a member of the Khālsa, who faithfully observes the ordinances of the tenth *Gūrū* Gobind Singh. They are admitted to the faith by the ceremony of *khande ki pahul*. This consists in all the candidates for initiation, no matter to what rank and caste they previously belonged, drinking together from the same bowl a mixture of sugared spices (*batāsha*) and water stirred up with a steel dagger (*khandā*). While this is going on extracts from the Sikh scriptures are chanted. No one is supposed to be admitted in this way until he has reached manhood. Occasionally an infant may go through this ceremony, but he has to repeat it when he reaches years of discretion, before he can consider himself to be a true Sikh. After initiation the man adds *Singh* to his name, and is enjoined to always carry on his person five distinctive signs (*kakkās*), each of which begins with the letter K; uncut hair (*kēs*), short drawers (*kakherā*), steel bracelet (*kara*), a steel dagger (*khandā*), and a comb (*kanga*). He is also forbidden to use tobacco in any form, and to eat the flesh of any animal which has not been killed by a blow on the neck (*thātka*). The Sikh religion, being based on the principle of the brotherhood of man, recognises no internal caste distinctions. No deity is recognised

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except the one God, the worship of idols is prohibited and Brahmins are not supposed to be entitled to any special respect. There is only one Supreme Being (*Akāl Purkh*), whose centre is everywhere and who is without limit. He is omnipotent and everlasting. Every Sikh is required to rise early every morning and to bathe his whole body, or at least his hands and feet. He then has to recite sacred verses which he has to commit to memory. He has also to hear a portion of the *Granth* read before he takes his morning meal.

The secondary Sikh is a professed follower of Gurú Nának, or is a member of some sect which has identified itself with the name of some Gurú other than Gobind Singh. He is admitted to the faith by the ceremonial known as *charn kī pahul*. The leading distinction between this class and the ordinary Hindús is that the former do not worship idols. They are not particular about their hair; and may use tobacco or not as they please. Very few smoke, however, and as a rule they are not particular about abstaining from all meat nor killed in the orthodox way. Of the five distinctive signs of a true Sikh they usually adopt only three—the bracelet, the comb and the uncut hair. They have not such a simple or such a pure scheme of religion as the followers of Gurú Gobind Singh and have not the same value as fighting men.

Jains.

According to the census of 1891 there are 1,696 Jains in this district. Almost all of them belong to the Bhábra tribe and are to be found chiefly in the towns of Stálkot and Pasrúr. They are usually engaged in trade. In paragraph 256 of the Punjab Census Report of 1881 Mr. Hbertson has shown how the Jains are to all intents and purposes Hindús. But they have funeral ceremonies with a peculiar character of their own; they do not wear the sacred thread, and they do not look upon bathing as part of their religious duties. The leading feature of their faith is the horror they have of taking life in any form. They are enjoined to abstain from causing harm or pain to any living creature, but while they would shrink from destroying even an insect, the majority have no scruples at all about overworking or neglecting their domestic animals.

Mussalmáns.

The last census showed the number of Mussalmáns to be 669,712, an increase over those of 1891 of 15,630, or 2 per cent. But these figures include a certain amount of the sweeper classes.

The distribution of every 1,000 of the Mussalmán population		
Sect	Ratio to population	Total population
Shiáites	97.1	97.3
Shárites	8	10
Wahábites	1	1
Others and unclassified	14	16

Shiáites are scattered in small groups all over the district, and are most numerous in the town of Náncwál. The Mussalmáns of the district may be divided into two distinct classes. The original Mussalmáns, such as

Saiads, Patháns and Mughals, are strict followers of Islám, but are proportionately few in number. The other class consists of the Mussalmán Rájputs, Jats, Gujars and other converts from Hindúism. Their conversion may roughly be said to date from the early days of the Mughal dynasty, and it is certain that till two centuries ago the number of converts was very small. In some cases whole villages, and in others only one or more sections adopted the new faith. It rarely happened that a large group of villages situated all together went over to Islám in a body. Thus the new converts went on living side by side with their brethren who still retained their old faith, and in this way kept up many of the customs and practices of the religion they had left. At the present day many Mussalmáns are followers of the Prophet only in name. They circumcise their children and repeat the creed (*kalima*), but they continue to pay respect to local deities and employ a Brahmin priest in their social ceremonies.

According to the last census the Christians numbered 11,068 in 1891. This total represents an increase of no less than 660 per cent. on that of 1881. This total is larger than that of any other district in the province, and exceeds that of Ráwalpindi, the district with the next largest number of Christians, by 64 per cent. This is due to the fact that there is no district in the Punjab which has such a large number of foreign missionaries engaged in the work of proselytising. The Siálkot tahsil is thoroughly worked by the Scotch and American Presbyterians and by the Belgian Capuchins. Daska is divided between the two former. Pasrúr, Zafarwál and the extreme south of Ráya are looked after by the American Missionaries, and the rest of Ráya is under the care of a large flourishing Mission belonging to the Church Missionary Society of the Church of England with its head-quarters at Nárówil. The varied composition of the evangelising agency engaged in Siálkot is shown in the last three columns of the table given below :—

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Christians.

SECT.	TOTAL.			EUROPEANS AND AMERICANS.			EURASIANS.			NATIVES.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Christian of Protestant Sects in Speech 1.	2,798	1,181	915	46	17	29	5	5	...	2,947	1,162	885
Roman Catholic	1,041	665	376	42	19	23	1	...	1	679	358	321
Church of England	4,112	2,213	1,899	1,360	1,298	152	1	11	...	1,914	964	947
Presbyterian Church of Scotland.	1,773	792	779	51	...	...	2	...	...	1,718	949	777
Presbyterian Church of United American.	1,577	2,048	1,529	17	...	...	7	...	...	1,554	2,039	1,515
Wesleyan	...	...	...	...	...	...	...	...	...	...	...	...
Methodist Episcopalian	...	...	...	...	...	...	...	...	...	...	...	...
Baptist	...	...	...	...	...	...	...	...	...	...	...	...
Total	11,068	7,172	4,196	1,888	1,657	231	69	52	17	9,711	5,116	4,248

Europeans and Eurasians, who are both chiefly confined to Siálkot cantonments, form nearly 17 per cent. of the total, the remaining

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83 per cent. being converts. The majority of these converts were originally Chúhrás, employed as farm hands, and, as a rule, they have kept to their old work. But this tendency towards Christianity of the Chúhrás, who perform a larger share of farm operations than any other class of village menial, is already having an effect on the constitution of the village communities. The new converts are quite willing to retain their old employment, but they are now asking for a more definite remuneration. Many are not now satisfied with receiving a certain quantity of food every day and a fixed share of the grain at harvest, but are agitating for a cash wage for each day's work. Sometimes this is granted, but sometimes the farmer turns the claimant off, and does as much work as he can with his own hands. In this way a disintegrating process has begun in many villages, which, if the present rate of conversions from among the lower classes is maintained, will in time have very far reaching effects. Under our present system of administration the Government authorities utilise to a large extent the influence of the natural heads of the people, which is the result of the way in which each village community is organised, so that the greater the disturbance in that organisation the more will that influence be impaired.

Religious establishments.

In every village of moderate dimensions, places are set apart for religious worship, the Muhammadan mosque being distinguished from the single-domed *shiváli* and *thákurdwára* of the Hindús by its triple cupola. The mosques are generally of brickwork, and are enclosed with a low wall; burial-grounds are attached to the mosques, in some of which are said to repose the ashes of holy men, sainted priests, or village progenitors. In many places enclosures are attached, called *dáirás* with the Muhammadans, or *dharmasálas* by the Hindús, which contain accommodation for travellers, and afford convenient rendezvous for rustic gatherings. Among Jats who can look back to a Rájput origin, it is not uncommon to find veneration paid to the *théhi*, or mound, which is the traditional site of the first location of the tribe. These mounds are marked by a few scattered tombs or a grove of trees, or in some cases have been selected by a *faqir* as places suitable for a solitary life. Among the Jats great reverence is paid to the *jand* tree, which is often introduced into these places of worship. The Rájputs are more lofty than other tribes in their religion, and more rigorous in their ceremonial observances. Nothing can be done without consulting their Brahmans, or *prohitis*; no exercise is complete unless attended with oblations; and generally the outward signs of religion are more numerous. *Thákur* is the generic term applied to their gods; temples are everywhere raised in their honor. Asceticism, too, is more freely encouraged by Rájputs than by others of the peasantry.

Temples and shrines.

The three localities where the most prominent regard is paid to religious observances are Kotli Fakir Chand; Ber Bábá Nának, close to Siálkot; and the tomb of Imám Sáhíb, also at

Siálkot. The two former are the strongholds of the Sikh faith, and the Ber Bábá Nának is popularly held to have been established by Bábá Nának, the first Sikh Gúrú, himself. The first is situated on the road from Pasrúr to Wazírábád, in the centre of a cluster of Sikh villages, and is presided over by a Mahant, who has some 200 disciples. Ber Bábá Nának, close to Siálkot, contains the shrine (*samádhi*) of Natha Singh Shahíd, and has a temple with a handsome cupola, which was gilded at the expense of Mahárāja Ranjít Singh, by whom large endowments were granted for its support. Both institutions are above a century old, and have been liberally treated by the British Government. The Siálkot shrine has a large grant in perpetuity, and boasts of nearly 100 retainers. At this shrine the *Baisákhí* festival at the commencement of the new year is always kept with great rejoicings, as many as 10,000 people being sometimes in attendance.

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Temples and shrines.

It is one of the most important shrines in the province, and is efficiently administered by the present Mahant, who is a generous host to travellers and the poor.

The mosque and tomb of Imám Sháh occupies a conspicuous position in the southern suburbs of the city of Siálkot. It is supported by contributions from nearly every village in the district, and possesses branch establishments in several places. Being one of the oldest strongholds of the Muhammadan religion, it is held in great reverence throughout the Punjab. An important gathering, attended by worshippers from a distance, takes place at the time of the *Muharram*.

There are a number of smaller shrines scattered all over the district, which are revered and resorted to by the people. A few of these, situated chiefly in the centre of the district, are named "Lachman Jati *kí Míri*" after a Mallí Jat of Badiána who died in the odour of sanctity, and is one of the best known saints in Siálkot. In Dáska the Rái Jats attach particular importance to the tomb of Pír Báwar Náth in Salhoke. In Marána is the shrine of Kála Mahr, which is revered by the Sindhús. In the town of Dáska there is a famous well, Qasbíwála, which is popularly believed to be fed with water from the Ganges for five hours on the first day of *Baisákh* every year. In Gurála there is an important shrine held in respect by the Sáhí and Chima Jats. Just outside the city of Pasrúr is the tomb of the founder of the Bájwa Jat clan. The town itself contains several sacred places. The Jains have a large temple in Kila Sobha Singh. Jangí Sháh Khákí, on the road from Pasrúr to Gujránwála, is the site of an important *Khúingah* where a large fair is held in June. Jaunke is celebrated for the tomb of a *faqír* who is buried here with a dog and kite, who, tradition says, killed his enemies for him. The leading fair of the district used to be held at Koreke, which is the resting place of a *faqír* named Gulú Sháh, but, as will be explained later on, the commercial importance of the place has

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declined, though its *religio loci* is still recognised. Gil on the Degh is the most important centre of the Kúka Sikhs in the district. The village of Kotlí Maqbara takes its name from the large tomb there, which architecturally is the finest building in the district. Hitherto it has been kept in repair by Government. The best known of the shrines in Rāya is the large *thākurdvārā* of Gopál Dās in Nārowál. Baddomallí contains three important Hindú temples and a good mosque. The Dandamma Sāhib of Sihowál in the Zafarwál tahsíl is much revered by Sikhs, and Zafarwál itself has two important temples. The most prominent building in Siálkot city is the temple built by Rāja Tej Singh of Chhiliánwála fame. One of the most famous shrines in the district is attached to the Púran well, called after the second son of Rāja Sal, who gave his name to Siálkot. It is situated about two miles to the north of cantonments to the west of the Chaprár road.

Fairs.

All local fairs, except the annual cattle fair, held under Government auspices at Siálkot every spring, are religious in their origin, and there is no shrine of any reputation for sanctity which is not the scene of a gathering at some fixed season. The most important fair (the Gulu Sháh fair) is held at Koreke in Pasrúr. It is attended by cattle-dealers from various parts of Upper India, the numbers present reaching 60,000 or 70,000, whilst from eight to ten thousand cattle change hands yearly.

Religious Societies.

Srí Gurú Singh Sabha.

The existing societies founded by the older religious bodies in Siálkot are all of recent growth, and are confined to the city itself. The Srí Gurú Singh Sabha was established in 1881. The President is the Mahant of the Bábá-ki-ber shrine. Its objects are the diffusion of Sikh doctrine and the encouragement of education. It has already done something to spread Gurmukhí literature, especially among women. An Anglo-Vernacular School was opened by the Sabha a few years ago, and was maintained by subscriptions raised among members of the society until its conversion into a Board School.

Arya Samáj.

A branch of the Punjab Arya Samáj was opened in 1884. It professes to be devoted to the revival of the Vedic teaching and the spread of Sanskrit learning, but it is also political in character. Subscriptions are raised from the members on behalf of the Anglo-Vedic College, Lahore.

Sanátan Dharm Sabha.

The Sanátan Dharm Sabha is a small society founded in 1889 for the diffusion of a better knowledge of the Hindú Shastras, and the restoration of the older and purer forms of Hindúism.

Jain Sabha.

The Jain Sabha came into existence in 1890. It was constituted by the Bhábris of the city with a view to the religious and social improvement of the members of the sect.

The Mission of the United Presbyterian Church of America was founded nominally in 1855 by the Rev. A. Gordon, but active work did not begin for nearly two years later. The controlling authority is a Missionary Association, of which all persons appointed by the Board of Foreign Missions in America are members. Four male and six female missionaries work within the limits of this district. There are besides three native ministers attached to the mission. Two of the foreign missionaries are entirely occupied with educational work, one is doctor, and the others are employed in evangelistic work among both Christians and non-Christians. One native minister is in charge of a congregation. The three centres of work are Siálkot, Pasrúr and Zafarwál. The mission has a theological seminary or divinity school for the training of converts for the ministry, and a Christian training institute which contains a boarding-school. There are also an important female hospital and an Anglo-Vernacular High School in the city. The mission spends annually on an average Rs. 29,200, exclusive of the salaries of the foreign staff. This is chiefly provided by funds raised in America but Government give an average annual grant of Rs. 3,000 in aid of the educational work.

Chapter III, B.

Social and Religious Life.

Missions.
United Presby-
terian Church of
America.

The Mission of the Established Church of Scotland was founded in the end of 1856 by the Rev. Thomas Hunter, who refusing to join the American missionaries in their flight to Lahore, was killed along with his wife and child by the mutineers a few months afterwards. He was succeeded shortly afterwards by the Rev. Messrs Taylor and Paterson. The Mission is under the orders of the Foreign Mission Committee of the Church of Scotland in Edinburgh, but a Mission Council in Siálkot, composed of both missionaries and laymen, control the expenditure and act as advisers to the Home Authorities. There are two European missionaries in Siálkot, and one in Daska. There are two native pastors and a large staff of native preachers and teachers. Dr. John Hutchison joined the Mission in 1870, and from then till now medical work has received considerable attention. The senior missionary in charge now is the Rev. J. W. Youngson, DD., who is assisted by the Rev. Messrs. G. Waugh and W. Scott. Work is carried on in the tract north of the Jammú and Gujránwála road, which passes through the city. Branches have been established in Gujráť and Chamba, each being under a European missionary. In 1862 a quantity of land just outside cantonment limits was purchased and a large church was built in memory of Mr. Hunter. The European missionaries live close by, and there are both a hospital and dispensary for male patients attached to the small Christian village which has sprung up near the church. The College and High School conducted by the Mission are in the city, together with a boarding-house for students. There is a branch school in the cantonment bázár, and there is now a large and flourishing training institute at Daska. The number of converts now belonging to the Mission is 2,122, most of them from the sweeper class engaged in agriculture. They are all

Mission of the
Established Church
of Scotland.

Chapter III, B.**Social and Religious Life.**

Mission of the
Established Church
of Scotland.

independent of pecuniary help from the mission. The annual expenditure of the mission in this district, exclusive of the salaries of Europeans, amounts, roughly, to Rs. 30,000, nearly three-fifths of which are devoted to evangelistic work. Government grants-in-aid amount on the average to Rs. 4,500

per annum, and the rest of the income is derived chiefly from subscriptions raised in Scotland. The figures on the margin give the details of medical work performed in the mission hospital during five years.

YEAR.	Out-patients.	In-patients.	Minor operations.	Major operations.
1889	4,570	25	420	15
1890	6,560	31	532	22
1891	9,925	97	745	38
1892	12,233	180	797	106
1893	12,680	241	760	135

Female Mission
of the Church of
Scotland.

The Female Mission of the Established Church of Scotland is distinct from the other. The branch at Siálkot was founded in 1861, and a girls' orphanage was started under the superintendence of a lady sent out from Scotland. In 1879 it was decided to close the branch, and the property inland and houses was sold. In 1889 the work was re-opened under Miss Plumb. The Mission is under the direct control of the Auxiliary Committee for Zenána Missions in Aberdeen. There are now three lady missionaries, one of whom, Miss Ina Cadell, a qualified medical practitioner, and is in charge of the female hospital in the city. Miss Scorgie is at present the Superintendent of the Mission which works within the same territories as the older mission of the same church. She is assisted by Miss Black. There are seven female schools and one training school for girls, but the staff are mainly devoted to evangelical work in zenánás.

Church of Eng-
land

The Church of England Mission at Nárowál in the Ráya tahsíl was founded by the Rev. Mr. Bruce in 1859. The controlling authority is the Church Missionary Society in London. The present head of the Mission is the Rev. Rowland Bateman, who succeeded to the charge in 1872. He has under him two European and one native clergymen, and a large staff of catechists and teachers. The sphere of work is confined to the northern portion of the Ráya tahsíl. There is a large church at Nárowál, recently opened, which when complete will sit 2,000 people. There are also a smaller church with accommodation for 200, an Anglo-Vernacular school and boarding-house, two vernacular schools and a large hospital. In the villages visited by the missionaries there are 16 churches and 25 schools. There are 1,335 converts attached to the mission, the majority of whom belong to the Chúhra caste and are employed as farm-hands. The annual income of the Mission averages Rs. 10,000, of which Rs. 2,700 represent grants-in-aid from Government. A little over one-third of the expenditure is spent on educational work.

Year.	Out-patients.	In-patients.	Minor operations.	Major operations.
1888 ...	9,419	172	1,209	12
1889 ...	9,572	118	1,396	18
1890 ...	10,098	180	861	15
1891 ...	10,411	65	1,338	37
1892 ...	10,215	37	631	23

The table on the margin gives the details of the medical works of the mission during a period of five years.

Chapter III, B.
Social and Religious Life.
Church of England.

The Zenána Mission at Nárovál was founded in 1884 by Miss

The Zenána Mission.

Clay and Miss Catchpool, the latter of whom is still the Superintendent. The Mission is under the orders of the Church of England Zenána Missionary Society in London. The staff consists of four English ladies, two of whom are qualified in medicine, and several native female assistants, chiefly catechists. There are two schools for girls and a large female hospital and dispensary. By far the largest part of the income is spent on evangelising and medical work. The Government grant-in-aid of the hospital and schools average Rs. 700 annually.

Year.	Out-patients.	In-patients.	Minor operations.	Major operations.
1889 ...	6,046	7	15	...
1890 ...	11,298	35	75	...
1891 ...	9,246	47	146	23
1892 ..	11,545	87	218	17
1893 ...	13,623	153	226	20

The details of the hospital work are given on the margin.

The Roman Catholic Mission in this district was founded by the late Right Revd. Dr. Monard, Bishop of Lahoro, in 1893.

Roman Catholic Mission.

The Mission is under the sole control of the Bishop of Lahoro. The staff consists of three European priests of the Capuchin order who are exclusively occupied with evangelistic work. There is no separate establishment for zenána work, but the nuns of the Siáltkot convent occasionally visit the district to instruct the Christian women. The head-quarters of the mission are at the large village of Ádáh in the Siáltkot tahsíl, where there is a chapel, a primary school and boarding-house and a catechumenate, where converts are kept for a course of instruction in religion before admission to baptism. Exact details of the present members of converts are not obtainable as a large number have recently left for the new Chenáb colonies where they have founded a village. Most of the converts belong to the sweeper class.

Chapter III, B.
Social and Religious Life.
Language.

Table No. VIII shows the numbers

Language.				Proportion for 10,000 of popu- lation.
Hindustānī	...	...	...	95
Dogri	...	...	...	9
Kashmīrī	...	...	...	2
Panjābī	...	...	...	9,874
Pashto	...	...	...	1
Other Indian languages	...	...	...	1
Total Indian languages	...	...	...	9,982
Non-Indian languages	...	...	...	18

who speak each of the principal languages current in the district separately for each tahsíl and for the whole district. More detailed information will be found in Table No. X of the Census Report for 1891, while in Chapter IX of the same report the several languages are briefly discussed. The figures in the margin give the

distribution of every 10,000 of the population by language, small figures being omitted. The principal language is Panjābī, the dialect being that of the Rechna Doāb. It is spoken in its poorest form by the Sikh Jats in the centre and south of the district. Dogri is spoken in the northern parts of the Zafarwāl and Siālkot tahsils and in Bajwāt, but the vocabulary of the men at least is largely reinforced from Panjābī. The other languages mentioned in the Census Report are spoken for the most part by the people who live in cantonments. Certain tribes, such as the Labānās and Bahrūpiās, speak Panjābī, but have certain words and forms of speech peculiar to themselves.

Education.

Table No. XIII gives statistics of education as ascertained

Education		Rural popu- lation.	Total popu- lation.
MALES.	Under instruction ...	65	83
	Can read and write ...	211	268
FEMALES.	Under instruction ...	4	6
	Can read and write ...	4	7

at the census of 1891 for each religion and for the total population of each tahsíl. The figures for female education are probably more imperfect than those for males. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns.

Mr. Ibbetson in his Census Report for 1881 mentions that the figures for education in this district were incorrect. It is, therefore, of little use to discuss any comparison between the figures of the two censuses of 1881 and 1891.

Statistics regarding the attendance at Government and Aided schools will be found in Table No. XXXVII, and a brief account of these institutions will be found in Chapter V.

The following table shows the number of persons of either sex in each religion who were recorded as literate and knowing English, according to the census of 1891 :—

Chapter III, B.
Social and Religious Life.
Education.

RELIGION.	TOTAL LITERATE.			KNOWING ENGLISH.		
	Total.	Male.	Female.	Total.	Male.	Female.
Hindú	16,620	16,498	122	266	266	...
Sikh	2,690	2,619	71	48	47	1
Jain	407	405	2	10	10	...
Mussalmán	8,986	8,660	326	111	108	3
Christian	2,118	1,837	281	1,591	1,364	227
Pársi	1	1	...	1	1	...
Total	30,822	30,020	802	2,027	1,796	231

This table does not include persons under instruction. Leaving out of account the Christians, among whom the majority of Native converts are illiterate, we find that Jains are the most literate class, showing 43 per cent. on the total population of males. Nine per cent. of the Sikh and 8 per cent. of the Hindú male population are literate. The miscellaneous are the most backward, only 2 per cent. of the male population being literate. Female education cannot be said to have advanced much in this district. The greater portion of the educational work among women is carried on by the ladies of the different Missions.

The following is a list of the Printing Presses at work in the Siálkot district during the year 1893-94. All of these are located in Siálkot city, with the exception of Nos. 10 and 12, which are in city cantonments :—

Literature

Serial No.	Names of Presses.	Names of Proprietors.	PUBLICATION THEREAT.	
			Newspapers.	Periodicals.
1	Mirza Press	Mirza Muwáhid	1	...
2	Punjab Press	Ghulam Kadir, Fasih	1	2
3	Zafar-ul-Matába	Mirza Ghulam Ahmad	1	...
4	Rafa-i-Am Press	Rai Diwán Chand	1	...
5	Khair Khwah-i-Punjab Press	M. Brij Lal	1	...
6	Victoria Press	M. Gíán Chand	2	...
7	Mufid-i-Am Press	Karím Bakhsh	1	...
8	Mushir-i-Hind Press	Kamál Beg ... ..	...	...
9	Denny's Press	Hákim Ali ... ..	...	...
10	Imperial Press	Budhe Shah, &c. ... ..	...	...
11	St. John's Press	J. Badelly ... ..	...	...
12	Anwár-i-Ahmadi	Muhammad Shafi Beg ... ..	...	...

Chapter III, C.

Tribes, Castes,
and Leading
Families.
Literature.

The following list shows the Vernacular newspapers published in the Siálkot district during the year 1894:—

1	2	3	4	5	6	7
Serial No.	Name of Paper.	Place of publication.	Subject matter.	Language.	Period of publication.	Circulation.
1	Khair Khwah-i-Punjab.	Siálkot	General news ...	Urdú	Weekly	300
2	Punjab Gazette and Historian.	"	Political and general news.	"	"	200
3	Rafá-i-Am	"	General news ...	"	"	250
4	Victoria Paper	"	Political and general news.	"	Daily	300
5	Wazír-i-Hind	"	Do. ...	"	Weekly	350
6	Wazír-ul-Mulk	"	General news ...	"	"	350

The figures showing the circulation of these various newspapers are not to be trusted, as it has been found impossible to procure accurate returns. Other newspapers, notably the *Tribune*, *Punjab Patriot* and *Akhbár Haftawar*, circulate in the city.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES

Statistics and local
distribution of tribes
and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IX A shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Siálkot are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as land-owners, or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI. of the

Census Report for 1881 and Chapter XI. of that for 1891. The census statistics of caste were not compiled for tahsils, at least in their final form. It was found that an enormous number of mere clans or subdivisions has been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important land-owning tribes may be broadly described as follows: The riverain of the Chonáb is held by miscellaneous castes, next to whom lie an Awán tract about Kotlí Loharán, and Ghumán territory about Sambriál. The Chímás and Sáhís hold the west centre of the district, between Malkhánwálá and Daska, the latter being the more southerly of the two. Below them come the Goráyá about Lurikki, and a large Sindhú tract with Wadálá as its centre. The upper valley of the Degh from where it enters the district is held by Salehriás, Minhás, Bájwás, Káhlons, Deos, roughly speaking, in that order; while Bájwás predominate on its lower course. The north-east of the district is held by Salehirás. Jats form the backbone of the land-owning classes in Ráya, the Bájwá clan lying to the north, then the Bhindar and Basra, and on the south miscellaneous clans, of whom the Varáich is the largest. Muhammadan Rápúts own most of the Rávi estates. The greater part of Pasrúr is held by the Bájwás and other Jat clans, the Rájpúr element being very weak.

Chapter III, C.

Tribes, Castes,
and Leading
Families.

Statistics and
local distribution of
tribes and castes.

The most important tribe in every way is the Jat, who may be said to form the backbone of the land-owning classes. The Jats form 23 per cent. of the total population of the district according to the returns of 1891, and were shown in that census as having decreased by three per cent. in the previous decade. Even if we allow for the severe mortality of 1890 and 1892, this decrease is doubtful, and is probably due to mistakes in classification. Jats are either Muhammadan, Hindús or Sikhs by religion. The Muhammadan Jat is markedly inferior to the other two as a cultivator. He is more lazy, and allows the rules of his religion as to his daily prayers, to interfere with his work. He is superior to his Rájpút co-religionists, but he is not distinguished by either industry or thrift.

The Jats.

The Sikh Jat is by far the best cultivator of the three. He is industrious by nature, and his love of money is a keen spur to exertion. His abstinence from tobacco gives him a great advantage, and though he highly approves of strong drink, he does not often get the chance of indulging in it. The Hindú Jat is not so industrious or self-reliant as the Sikh, but he is decidedly superior to the Muhammadan. The Sikh Jats taken collectively are not such good cultivators, nor perhaps such good soldiers, as those of the Mánjha, and the Muhammadans are not such favourite recruiting material as the sturdier tribes of Jehlum, Rawalpindi and Sháhpur.

Chapter III. C.

Tribes. Castes.
and Leading
Families.
The Jats.

The marginal table gives the percentage of revenue estates in each tahsíl held by Jats. They are strongest in Pasrúr, Ráya and Daska, and weakest in the other two tahsils, which are nearest the hills. The strength of the different leading Jat claus (*gót*), whether Sikh, Hindú or Muhammadan, is shown below :—

Tahsíl.	ESTATES OWNED BY JATS.	
	Actual.	Per cent. of total.
Zafarwál	245	46
Ráya	375	76
Pasrúr	382	81
Siálkot	293	43
Daska	247	72
District	1,542	61

Bájwá	35,346	Virk	4,858
Chimá	21,459	Sáhi	4,690
Ghumman	20,240	Gill	4,284
Káhlón	11,175	Deo	3,646
Sindhú	8,749	Hinjrá	3,370
Goráya	8,173	Miscellaneous	124,908
Varáich	6,885		
Total all Jats 257,783			

Bájwa Jat

The Bájwa Jats are the most numerous clan, and are found chiefly in the Pasrúr and Ráya tahsils. There are a few Bájwa villages in the south-east of Siálkot and south-west of Zafarwál. The Bajú Rájpúts of Bajwát admit their relationship with the Bájwás. The clan is almost entirely confined to this district. The Bajús and Bájwás are singularly unanimous about their origin. They claim to be descended from Rám Chandar of the Súrjahiánsi line. Their common ancestor was one Shalip, who lived in the time of Sikandar Lodí at Aoj in Jhang, which was then part of the Mooltan Subá. Shalip was a man of some position, as he enjoyed a large *jagír* and paid tribute to Delhi. He quarrelled with the Governor of the Subá, and owing to the intrigues of the latter fell into disfavour. The imperial troops marched against him, and when his fort at Aoj fell he poisoned himself. He had a large number of sons, some of whom were killed with their father. Two of them, Kals and Yis or Sís, however, escaped, disguised as falconers. Kals took refuge with a Sindhú Jat of Ban in the Pasrúr tahsíl, and married a Jat wife. Yis took service with the Rájpút chief at Jammú and settled down at Gol, a village on the left bank of the Chenáb opposite Hundál in Bajwát. Shortly afterwards he crossed the river and settled down in Bajwát, where his descendants, the Bajús, live to this day. He put his brother Kals out of caste, as the latter had married beneath him. But Kals was strong enough to found a flourishing family of his own, which has now grown into the powerful Bájwá clan. The words Bajú and Bájwá are derived from the word "Báz," meaning falcon. Neither Degrás nor the country Jats can pronounce the letter 300 the two brothers were called "Bájús when they appeared in this district with falcons on their wrists. The Bájús partly owing

to the unhealthy climate of Bajwát, are an inferior race, but the Bájwás, especially the Sikhs among them, are as good as any of the Jats in the district. They have three divisions, those cultivating the north-west of Pasrúr, those who inhabit the tract round Chowínda, and those across the Degh in the north of Ráya. The last division is divided into two subdivisions, which take their name from the number of villages owned by each. Tradition says that Nárú, the founder of Nárowál, who was a Bájwá, was unhappy enough to lose all his sons in infancy, till he was told by an astrologer that only that son would live who should be born beneath the shade of a *chhichhara* (*Butea frondosa*) tree. Nárú arranged accordingly, and his next son was born under this tree. Sometime afterwards he found by chance a male infant lying under another *chhichhara* tree, and evidently abandoned by its parents. No trace of its belongings could be found, so Nárú adopted it. The descendants of the real son of Nárú live in Nárowál and own 22 villages. Those of the adopted son live on the right bank of the Jhajrí nullah, and own 45 villages. The two subdivisions are known by the terms "Báíswále" and "Paintálíswale." The latter are all also sometimes called "Chhichhríále."

Chapter III, C.

Tribes, Castes,
and Leading
Families.

Bájwa Jats.

The Chíma Jats are rarely found out of the Daska tahsíl. They claim descent from the Chauhán Rájput, and take their name from a village on the Beás. They have a certain power of combination, but are rather quarrelsome and given to litigation. Many are Muhammadans, who generally retain most of the old social customs. They do not marry with the Nágre, Chál or Tatle clans.

Chíma Jats.

The Ghumman Jats are chiefly settled in the Siálkot tahsíl to the west and south of the city. They are an offshoot of the Janjúa Rájput, and so claim descent from Rája Dalíp of Delhi. One of his descendants, Sampál, married out of caste, took service in Jammú, and founded this clan, which has 21 subdivisions, each representing an alleged son of Sampál. They intermarry with all the leading Jats, with the exception of the Máns. They have a few peculiar wedding customs, such as the worship of an idol made of grass tied up with red cloth, and the pouring of water on a lamb's head. They are good agriculturists.

Ghumman Jats.

The Káhlou Jats claim descent from Rája Vikrámajít, of the lunar dynasty. The home of the clan is Batála in the Gurdáspur district. There are three divisions of the clan corresponding with the three sons of Solí, their founder. The first division inhabits Dhamthal, the north of the Ráya tahsíl, and a small part of Shakargarh; the second, the remaining villages in Zafarwál; and the third, the rest of Shakargarh. Their marriage ceremonies vary somewhat from those of the western Jats, and they have special names for the different members of the marriage party. They intermarry with the other Jats. They are a quiet, industrious people, and make good soldiers.

Káhlou Jats.

Chapter III, C.**Tribes, Castes,
and Leading
Families.****Sindhú Jats.**

The Sindhú Jats are not so numerous as in Lahore and Amritsar. They muster strongest in the south of Daska and the villages in Pasrúr between Satráh and the Daska border. Their chief town is Wadála in Daska. They are generally Sikhs by religion. They are very fond of military service and make excellent soldiers. They have a powerful physique, are as a rule handsomer than the other Jats, and are very self-reliant and independent.

Goráya Jats.

The Goráya Jats are most common in the well-irrigated villages in the north-east corner of the Pasrúr tahsíl. They say their founder was one Rána, who in the time of Akbar came from Sirsa to Jammú, and then established a village in Pasrúr. They are probably of nomad origin, unlike so many of the other Jat clans, who were originally Rájputés. They do not intermarry with the Dhillon, Metle or Sarae Jats, and discourage marriage within the clan.

The remaining clans do not require detailed mention. The Varáich are scattered about the south-east of the district. The Virk, who claim descent from a Minhás Rájput, are mostly scattered along the Gujránwála border. The Sáhi are almost confined to this district and Gujrát. They inhabit a cluster of villages close to the town of Daska. The Gill are found chiefly in the upper Degh valley in Pasrúr. The Deo clan occupy the country round Sankhatra in Zafarwál, where there is a shrine with a peculiarly sacred tree which they reverence. They are probably of nomadic origin. So are the Hinjrá in spite of their claims to Rájput descent.

Rájputés

TAHSIL.	Revenue estates owned by Rájputés.	
	Actual.	Percentage of total estates.
Zafarwál	207	39
Ráya	15	9
Pasrúr	23	5
Siálkot	131	20
Daska	7	2
District	413	16

The number of revenue estates in Siálkot held by Rájputés is given in the margin. They are confined almost entirely to the Zafarwál and Siálkot tahsils. The following table gives the main divisions of the Rájputés according to the census of 1891:—

Salehria	...	18,916	Chauhán	...	...	2,903
Bhatti	...	13,198	Gondál	...	...	2,410
Minhás	...	7,020	Miscellaneous	...	...	21,186
Total						65,533

The Rájputés thus form nearly six per cent. of the total population of the district; but the figures are open to suspicion, as low-caste dwellers in towns are apt to return themselves as Rájputés. The returns of the different clans also are not reliable. The Bájjús, for instance, own no less than 34 villages in the district, and they are not mentioned at all among the main sub-

divisions in the Census Report. Practically all the clans in this district, except the few Chib and Jamwál families, take some part in cultivating the land, and have, therefore, no claim to the description Jaikária. The Minhás are assertive and proud of their brotherhood with the Jamwáls, but they never receive from the latter the coveted salutation "Jai deo." The Rájpúts are chiefly Mussalmáns by religion, and are decidedly inferior in physique, industry and thrift to the Jats. They are more tenacious of their land which they regard as a sign of their position, but they are reckless in contracting cash debts.

The Salehríás are numerically the most important. They are Sombansí Rájpúts. The founder came from the Deccan and settled in the Zafarwál tahsíl, to which the clan is now confined. They are almost all Muhammadans, and have a bad name as thieves. But they have improved their reputation in this respect during the last quarter of a century, although they are still the most quarrelsome and litigious of any of their tribe. They still frequently consult Brahmins, and discourage marriage within the clan.

The Bhattí Rájpúts are descended from the Rája Rasálú, whose name is so intimately connected with the history of Siálkot. They are scattered all over the district, but are most numerous in Zafarwál and Ráya. They are Muhammadans almost to a man ; but still employ Brahmins, and retain many of their old Hindú social customs. They are the best of all the Rájpút agriculturists.

The Minhás clan claim solar descent, but they engage in agriculture and are looked down on by the higher castes. They are mostly Hindús, and are scattered over the north of the Siálkot and Zafarwál tahsils. They discourage widow remarriage. The Bájús are confined to Bajwát and the villages on the upper reaches of the Chenáb. They are a poor, stunted race. The Deáunián clan claim connection with the Janjúás. They are all grouped together in a few villages near Zafarwál.

The Aráíns, or Ráíns, now number 72,697, and are the leading gardener caste. They are all Muhammadans, and seem to have taken their present name when they broke off from the Kambóhs. They are nearly everywhere only tenants, frequently with rights of occupancy. They are skilful and industrious, and are unrivalled as market-gardeners. They have very small holdings, out of which they make the most that can be made. They are found all over the district.

The Awáns occupy a strip of country stretching from Máharájke in Zafarwál, due west, into Gujrát. They have very exalted theories about their descent, and describe themselves as the looting auxiliaries of some invaders of India from the west. But the fact that they still consult Brahmins points to a Hindú origin. They are practically all Muhammadans and agriculturists. They have good physique, but are indolent and rather vindictive.

Chapter III, C.

Tribes, Castes, and Leading Families.

Rájpúts.

The Salehríás.

The Bhattís.

The Minhás clan.

Aráíns.

Awáns.

Chapter III, C.**Tribes, Castes,
and Leading
Families.****Kaláls.**

The Kaláls are all Hindús, converts to Muhammadanism from this tribe calling themselves Kakezáis. Most Kaláls now describe themselves as Áhlúwáliás. Many of them hold land, but their universal ambition is to be employed in Government service. Many engage in trade. The Sikh Kaláls make good soldiers, and there are a number of retired Kalál officers in Siálkot.

Labánas.

The Labánas are almost all Hindús or Sikhs. They have largely abandoned their old trade as carriers and have taken to agriculture. They enlist largely in the Pioneer regiments. As landowners they are chiefly met with in the south-east corner of the district near Lahore.

Other tribes.

The majority of Brahmins, Mughals, Saiads, Neamás and other priestly castes have little connection with the land. The Muhiáls are not numerically important in Siálkot, but they are a distinguished tribe who make their presence felt wherever they are. They claim descent from one Dárouá Cháraj, who was military tutor to some of the old Pandav dynasty, and are always eager to disavow any connection with Brahmins. They never pretend to priestly functions. There are seven clans, the most important of which in this district is the Datt. They are a fine looking, intelligent race of considerable capacity. They take eagerly to military service and make fine soldiers.

The Kashmírís have declined in numbers somewhat and rarely own land. The only one of the minor professional castes which requires mention is the Bhát. They own a certain amount of land, but are really a criminal tribe. In one village owned by them every co-sharer has been at least once convicted by a criminal court. They profess to be Hindús, but have very little religious practices of any kind. The Bahrúpiás are an interesting tribe who own a few villages in Daska, north of the Aik. They are all Sikhs with a special hatred of tobacco; but claim a Rájput descent, and their three clans have Rájput names. Their separate existence as a tribe would appear to have begun about the time of Gurú Govind Singh. They dislike well cultivation and usually supplement their income from the land by other work. They are famous basket makers, and some are cattle-dealers. They are keen sportsmen and make good soldiers. They are a hardy, abstemious race, but are miserly and quarrelsome. They do most of the *kamims* work themselves. They have many words of *Máruári* origin peculiar to themselves, and every year they are visited by priests (*kapri*) from Márwár.

The numerous castes known as village menials are described in Section D of this Chapter.

Leading families.

The following remarks on the leading families of the district are confined to those families of which mention is made in the volumes known as *Griffin's Punjab Chiefs*, recently brought up to date by Major C. F. Massy.

Sardár Jagjodh Singh is the son of Prince Peshaura Singh, and was born in 1843. During his life Prince Peshaura Singh held in equal shares with his brother, Kashmíra Singh, the Ilaqa of Siálkot, worth Rs. 50,000 annually in *jágir*. He was murdered shortly after the birth of his son by Fatteh Khán, Tiwána, and Sardár Chattar Singh, Atáriwála, at Attock in August 1844 by the orders of Sardár Jowáhir Singh, the minister. On annexation the young boy received a large *jágir* in Bahráieh. He has lived there most of his life, but of late years he has paid several visits to Siálkot, where he has a considerable personal property. He takes no part in public affairs, but there is no Sardár in the Punjab who gives more freely and unostentatiously to charity than he.

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Tribes, Castes,
and Leading
Families.

Sardár Jagjodh Singh.

Sardár Richpál Singh is the present head of the Sindhú Jat family of Siránwáli in the Pasrúr tahsil. The family rose to position and power under the early Sikh rule, and the aunt of the present Sardár married into the Royal family at Lahore. Her brother, Sardár Mangal Singh, attached himself to Prince Kharak Singh, whose chief favourite he was, and received large *jágirs*. On the death of the Prince most of the *jágirs* were resumed. After annexation he was allotted a cash pension of Rs. 1,000 a month. He died in 1864. In 1870 his only son, Richpál Singh, married the niece of Rání Jind Kaur, widow of Prince Kashmíra Singh, and has now one son, Shibdeo Singh, who was born in 1875. The Sardár began early to take an interest in public affairs, and in 1884 was nominated President of the District Board of Siálkot. In the same year he was entrusted with civil and criminal powers as an Honorary Magistrate with his Court at Siránwáli.

Sardár Richpál Singh.

The Sindhús of Wadála in Daska are worthy members of the clan. The family first emerged from obscurity during the Mughal ascendancy, but Sardár Mahtáb Singh was the first to strike out a course for himself. He threw in his lot with two of the Bhangi leaders, and became connected by marriage with the father of Mahárájá Ranjít Singh. The latter, however, soon broke with him, and a fierce quarrel ensued. After much desultory fighting the heads of the family took service in Kashmír. They returned to the Punjab in 1814, and in the two Sikh wars some members took one side and some the other. Sardár Sahib Singh served in the Bará Ghorchará. On his death Government resumed three-fourths of his *jágir*. His eldest son, who died in 1894, never took service. But the second son, Baghel Singh, has had a distinguished career. He rendered valuable assistance in 1857 both in Siálkot and Oudh, and in 1873 went to the Andamans as Assistant District Superintendent of Police. He retired in 1884 on a well-earned pension and with the title of Rái Bahádur. He has since received grants of land in Wadála, Lahore and Gujránwála. Most of the younger members of the family have commissions in the native cavalry.

Sardár Baghel Singh.

The Bájlwa Jats are represented by two distinguished branches of the clan. The respective heads both live in

Sardár Raghbír Singh.

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and Leading
Families.****Sardār Ragh bīr
Singh.**

Kalās-wāla, a large town near Pasrūr. The first member of the family who made himself famous was Sardār Jodh Singh, who was first the favourite of Mahārājā Ranjīt Singh, and then the object of his hate. After three years of an unequal struggle he submitted, and the Mahārājā conferred *jūgīrs* on him and married his daughter to Prince Kharak Singh. On the latter's death his widow adopted Sardār Baghwan Singh, the son of her second cousin. He led the life of a country gentleman, and for some years before his death, in 1886, exercised the powers of an Honorary Magistrate. Sardār Ragh bīr Singh, his only son, born in 1875, is now head of this branch.

**Sardār Jagat
Singh, C.I.E.**

The other side of the clan came into prominence at a later stage, but the authenticated history of its members presents a noble record. They were consistently distinguished by personal bravery, while one or two have displayed no small military capacity. The first member of the family of whom an accurate account is obtainable was Sardār Khushāl Singh. He was by choice a scholar, but his descendants have all been soldiers. His son, Dula Singh, was one of the most dashing cavalry leaders of the Mahārājā's army. His eldest son, Jiwan Singh, was a remarkable character. He commanded the famous Sher Dil Paltan, and during the second Sikh war he remained thoroughly loyal. He met his death at the hands of two drunken European soldiers in Amritsar, and the Commander-in-Chief published a special General Order lamenting his loss. His elder son, Sant Singh, did good service in the Mutiny, and the younger, Sardār Jagat Singh, the present head of the family, has done much to emulate the brilliant career of his father. He was appointed Subadār of the 29th Punjab Infantry when quite a lad, in 1857, and served in that regiment till his retirement in 1882. He has seen much war service, and won the Order of Merit at the Paimar Kotal in 1878. He is President of the District Board, is an Honorary Magistrate, and is a member of the Order of the Indian Empire.

**Sardār Dyāl
Singh.**

Sardār Dyāl Singh is the only member of the Botālia family who lives in Siālkot. The family belong to Gujranwāla, but the Sardār lives at Wadāla, where he is an Honorary Magistrate and Sub-Registrar.

The Mān family.

A branch of the famous Mān family of Mughal Chak in Gujranwāla has settled down in the village of Mānānwāla in the Rāya tahsil. The head of this branch is Sardār Rāi Mān Singh, a son of the famous Sardār Budh Singh. There are one or two other Siālkot families with a name in history, who have declined in the last fifty years, and whose present representatives may be described as mere *vanqui nominis umbræ*. There is, therefore, no necessity to allude to them here.

Leading men.

The following is a list of the Rāises or gentlemen of the district who have a place assigned to them in the Divisional

Sialkot District.]

Durbár List. Those who have the letter P prefixed to their names are entitled to a seat in the Provincial Durbárs :—

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Tribes, Castes,
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Families.
Leading men.

No.	NAME.	Caste.	RESIDENCE.	
			Village.	Tahsíl.
1	P. Sardár Jagjodh Singh ...	Jat ...	City ...	Sialkot.
2	P. Sardár Richpál Singh ..	„ ..	Siránwáli ..	Pasár.
3	P. Sardár Jagat Singh, Sardár Bahádúr, C.I.E.	„ ..	Káláswála ..	Do.
4	P. Sardár Baghel Singh, Rái Bahádúr.	„ ..	Wadála ..	Daska.
5	P. Sardár Dyál Singh ...	Khatrí ...	Do. ...	Do.
6	P. Sardár Ganda Singh, Sardár Bahádúr.	Jat Sikh ...	Zafarwál Dattán.	Ráya.
7	Subadár Major Sikandar Khán, Sardár Bahádúr.	Jat	Mehta Súja	Do.
8	Mahant Prem Singh ..	Rámgarbyá	Bábá-kí-ber	Sialkot.
9	Rái Diwán Chand ..	Khatrí ...	Ghatal ..	Daska

Most of these have been described above. Sardár Ganda Singh is a distinguished officer. He belongs to the Datt Singh clan of the Muhiáls described above. His home is in Zafarwál Dattán in the Raya tahsíl. He served with the XIXth Bengal Lancers in the Mutiny, China, Afghánistán and on the frontier, and has always borne himself well. Toward the close of his service he was selected by General Lord Roberts, Commander-in-Chief in India, to fill the appointment of Aide-de-Camp on His Excellency's Staff. On his retirement in 1894 he was appointed Sub-Registrar of Ráya.

Subadár Major Sikandar Khán is another retired officer who saw much active service with the XIVth Sikhs. He lives in his native village of Mehta Súja, close to Ráya.

Mahant Prem Singh is the religious head and manager of the Bábá-kí-ber shrine on the outskirts of Sialkot city. He is a prominent figure in the district, and has considerable influence with the Sikh community. He makes an excellent manager of the shrine. Rái Diwán Chand is the proprietor of a printing press, and edits two Vernacular papers in the city. He has taken a large amount of land on mortgage.

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Local Durbáris.

The following is a list of local Durbáris, formerly known as *Kiarsi Nashin* :—

N A M E	Caste.	Village.	Tahsil.
Sardár Rái Mán Singh ...	Jat, Mán ...	Mánáuwála ...	Ráya.
Ghulám Mohay-ud-dín ..	Jat, Káhlén ..	Dhulam ...	Zafarwál.
Pir Ganj Bakhsh ..	Sayad ...	Mandránwála ...	Ráya.
Narain Singh ...	Jat, Vuk ...	Nárowál ...	Ráya.
Jalál Khán,	Rájpút ...	Mírowál ...	Ráya.
Lál Singh ..	Jat, Sábi ...	Daska ...	Daska.
Diwán Singh	Datt, Sikh ...	Zafarwál, Dattán	Ráya.

Sardár Rái Mán Singh is the only surviving son of the famous Sardár Budh Singh of the Mughal Chak Mán family. Ghulám Mohay-ud-dín is a Zaildár in Zafarwál. Pír Ganj Bakhsh is an old man, who formerly was an Honorary Magistrate in Ráya. Naráin Singh is an influential yeoman in the north of Ráya. Jalál Khán is one of the most efficient and influential Zaildárs in the district. Lál Singh is one of the leading Zaildárs in Daska. Diwán Singh is the elder brother of Sardár Ganda Singh noticed above, and is the head of the family. Besides the names included in the foregoing list there are a number of men of equal note and influence. In the Sialkot tahsil there are Jawálí Singh, Zaildár of Piro Chak, a representative Ghuman Jat; Muhammád Ali, Zaildár of Rasulpur-Gurhí, a Bhatti Jat; Nathe Khán, Zaildár of Mirákiwál, and one of the leading Awáns in the district; Pírthi Singh, a Minhás and Zaildár of Chaprá; Zai-ud-dín and Nathú, both Chisti Shekh by caste, and Zaildárs of the city and Chitli Shekhan respectively. The more important Zaildárs in Daska are Rahmat Khán of Baddoke, whose father was an Honorary Magistrate; Sardár Ishur Singh of Wadála, a Sindhú Jat; Hukam Singh of Sahowála; and Nawáb Khán of Sambraul. Ráya has more efficient Zaildárs than any other tahsil. The leading men are Nabi Bakhsh, a Rájpút of Anliápur, who fought in the Sikh war in Kashmir, and is one of the most prominent men in the district; Naurang Khán, a Rájpút of Daud; Subadar Khán, a Rájpút of Haekhar; Hukam Din, a Jat of Kirto-Pindorí; and Mansabdar Khán, a Jat of Dharug, who takes an interest in horse breeding. In Pasrúr the leading Zaildárs are Muhammad Bakhsh, Jat of Bhárang Úncha; Arjan Singh, a Jat of Naugal Ram Chand; and Ghulám Rasúl, of Kalí, who belongs to a very old family, and is a man of much influence. In Zafarwál, the most efficient Zaildárs are

Ghasitú, Minhás of Jandiála, the leading Hindú Rájput in the district; Wazír Singh, Kahlón Jat, of Dhamthal; Shahámat Khán and Ghulám Hussain, Phularwan Rájputs of Pindí Bhágo, both very efficient men; and Amín Bakhsh of Chowinda, the leading representative of an Akhari family.

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ties and Tenures.
Local Durbáris.

There are a large number of retired native officers in this district who, by virtue of their commission and the services they have rendered, are entitled to the position of a gentleman. Many of these still do good service as members of the District and Local Boards. There are also 22 legal practitioners who as barristers, pleaders or mukhtárs are *ex-officio Kursí Nashíns*.

Retired native
officers and barris-
ters, &c.SECTION D.—VILLAGE COMMUNITIES AND
TENURES.

Table No. XV shows the varieties of tenure existing in this district as shown in the returns for 1892-93. The figures are not of very much value. It is in most cases impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary subdivision of rights between the main subdivision of the village following one form, while the interior distribution among the several proprietors of each of the subdivisions follows another form, which itself often varies from one subdivision to another. The classification is supposed to be mainly based on the system according to which each member of the village community is responsible for payment of the revenue assessed. But in the recent reassessment the owners of the majority of the estates, hitherto described as *pattídári*, agreed to distribute the revenue by differential soil rates according to possession, stipulating at the same time that the adoption of this system should not be held to invalidate any other rights and privileges they might enjoy under a *pattídári* tenure. The tendency in this district, as elsewhere, has been for communal proprietorship to change into individual, and there are now only a very few estates held on a perfect *pattídári* tenure.

Village tenures.

Mr. Prinsep thus discusses the origin and growth of village constitutions in Sialkot:—

The theory of
village tenures.

"Generally speaking, the theory of tenure may be described as at one time or other coming under one of the following stages—(1) the patriarchal, or landlord; (2) the communal, or joint-stock; (3) the divided, regulated by ancestral shares; (4) the divided, regulated by customary shares; (5) the accidental, regulated by possession. I know no better way of showing the transition from one stage to another, and the causes which produce it, than by giving the following illustration:—The founder of a village secures a property by purchase, grant, appropriation or conquest. He has a family of six sons: he holds it all himself. This represents the first period, and corresponds with the pure landlord system. At his death, the six sons being connected by a strong tie, hold the property in common. These sons too prefer to maintain the joint interest in this form. Land is abundant, revenue is taken in kind; they have no differences to occasion any necessity for resort to division; so the communal system is maintained intact, the interest of each brother or shareholder being regulated by the laws of inheritance. In course of time, as population increases

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nities and Tenures.

The theory of village tenures.

and with it the demand for land, dissensions begin. The descendants of one son have been cultivating less—those of another more—than the shares which regulate the division of profits. To prevent future disputes, the estate is *divided* according to these laws of inheritance, and here we come to the third type. As generation succeeds generation and the country is subject to change of rule, stress of seasons and accidents occur leading to hardship to individual co-partners; some die off, others leave the village: some get involved in difficulties, others mortgage their properties, it can be conceived that mutations would follow, which would increase the holdings of some: while others being unable or unwilling to succeed lapsed shares, additional reasons would come in to disturb possession and resort to the law in times when little attention was paid to right, and the influential could generally do as they pleased. In such a state of things it is easy to see how ancestral shares would die out, and *customary shares take their place*, which would agree with the land actually held by each co-partner. Villages of this class would represent the fourth type. Ultimately all resort to shares dies out: there may have been money settlement in former days: poverty may have driven out the old proprietors, who may have been succeeded by cultivators located by the *khirdar*: the land may lie near a large town and have got so valuable as to have utterly changed hands; or it still belonging to the old brotherhood, owing to distress, misrule, and a hundred causes, they found it their best interest to make *each man's occupying the rule of his interest in the estate*; or men of different castes may have become owners by original or subsequent appropriation:—whatever was the cause, there is no trace of any kind of shares, the village custom is to throw the liabilities on the *total area cultivated on each person*. This takes us into the last stage. Generally, it is owing to some accident or defect in succession that this tenure may be attributed, so I have named it the *accidental* stage. Under the classification usually prescribed, the two last would comprise all tenures held in common, known as *zamindari*, or what is popularly termed *shikardar* or *singi* in this district. The third and fourth would take in *pattidari* whether (perfect) completely divided, or (imperfect), in which some land actually held by the brotherhood was *formally divided* and the rest held in common. In the last I have kept only such estates as are *khoshchahi*, or what I understand to be *khawirchahi*, etc., where *possession is the sole measure of rights and responsibilities*, and land is held completely, in severalty, whether ever subjected to formal division in previous days or not.

It is surprising that there should be so many as 69 estates in the district which are held on a *zamindari* system. Some of these have been recently acquired by their owner or owners, either as a gift or purchase from Government. Others are instances of families continuing for some generations with only one male representative who has naturally succeeded to the whole of the landed property. But the majority of the 69 estates are held on the communal or joint stock system. In these estates no formal partition of the land has ever taken place, but the few co-sharers have recognised shares. Each share is really managed by its own owner, and there is no attempt either at joint cultivation of the whole estate or at a division of the entire produce. In the next decade the few isolated instances of pure *pattidari* estates will probably disappear. In the recent settlement there was a strong tendency to make liability follow possession, and when an internal distribution by shares was agreed to, it was subject to some modification or another. For instance, several villages agreed to distribute their revenue first of all over the different subdivisions by shares, and then each subdivision distributed its own demand, thus calculated according to differential soil rates. On the conclusion of the first settlement Mr. Primser estimated that over 60 per cent. of the estates in the district followed the *pattidari* system, but the condition of things has changed very much since then.

Sialkot is pre-eminently a district of small holdings. The pressure of the population on the soil, the prevalent custom of early marriage, the dislike of the people to emigration, and the perpetual subdivision of the land, have combined to produce a condition of affairs which forms an increasingly anxious problem. During the recent settlement the villages in each tahsil were classified according to the average size of the proprietors' holdings. In working out the figures all revenue assigned lands, all areas encumbered by occupancy rights, and all holdings in each village, which were very large as compared with the general run, were excluded. The results are embodied

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ties and Tenures.
Size of proprietors'
holdings.

Tahsil.	Percentage of villages with an average acreage of		
	Five and under.	Over five and under fifteen.	Over fifteen.
Zafarwál ...	74.5	21.5	4
Rāya ...	42.8	11.8	12.4
Pasrūr ...	47.5	10.1	12.4
Sialkot ...	59.7	30.1	9.9
Daska ...	31.1	41.7	21.2

in the table given on the margin, which has been taken from the printed Report of the Third Settlement. In respect of the size of the holdings, the district resembles some tracts in Europe, such as the French Riviera, Baden, Hesse and Rhenish Prussia. But the resemblance ceases

when we come to the way in which the position is confronted by the people. *La petite culture* has been hitherto a success in Europe, as the people have combined industrial or commercial pursuits with agriculture. They have, moreover, while distinguished by extreme prudence and thrift, had sufficient mutual trust to establish a system of agricultural syndicates, which enable the producer to buy the necessities of agriculture in the cheapest market, and to realise his full profits without the intervention of a middleman. In the Punjab, on the other hand, education has not yet succeeded in uprooting the idea that a zamindār is demeaned by doing work which his forefathers employed artisans or menials to do for them. Local jealousy is still too common and too strong to allow of co-operation between the owners of small holdings, who are in all the relations of life the slaves of tribal rule and custom.

There are only seventeen instances of *taluqdāri* tenures in Sialkot. They are, as elsewhere, mostly found in Rajpūt villages, to the owners of which the proprietors of a neighbouring estate pay either a small fixed nominal sum yearly, or a nominal percentage on their revenue, or a small contribution of grain at harvest. Enquiry usually shows that those who pay this allowance (*haq taluqdāri*) were originally settled by the superior owners as tenants, and, gradually acquiring too firm a hold on the land to be ousted, were recognised at the original settlement as having proprietary right, subject only to the payment of a seignorage of the nature described above, which is paid in addition to the revenue.

Superior and inferior proprietors.

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ties and Tenures.

Superior and infe-
 rior proprietors.
 Riparian customs.

Only one whole estate and half of another in the district are held on an *inkita malguzári* tenure, the proprietors having compounded for the revenue, when they bought the land from Government.

All the estates in the Ráya tahsíl which have a river frontage, with one exception, Dáud, and all the riverain estates in the Siálkot and Daska tahsíls on the Chenáb except thirty, have fixed boundaries. The exceptions follow the deep, stream rule, known indifferently as *kishtí banna* or *had sikand-ri*. Their boundaries advance and recede as the deep stream changes its channel. This custom is a relic of barbarism, and gives rise to disputes and trouble ; custom, too, varies within the limits of individual estates as to the rights of different co-sharers in land which becomes culturable owing to the action of the river. In 1865 almost all the riverain villages agreed that when the land of any co-sharer should be cut away by the river, the amount would be made up to him out of the common land, and, conversely, when any land should be newly thrown up, all co-sharers would have an equal share according to the measure of their right. But this custom was consistently ignored. In some villages, again, which had a fixed boundary, the custom was to consider land newly thrown up as the sole property of the co-sharer who happened to possess it before it was submerged. But the haphazard fashion of recording changes on our maps, which used to prevail, was productive of too much confusion to allow this custom to be kept up. Generally speaking, in all but a few villages in the north of Ráya, the man who lost his land got no compensation, and land newly thrown up was annexed by the stronger members of the community. In these Ráya villages the whole of the cultivated area subject to river action is annually partitioned among all the owners, according to their shares, on a system known as *rassi butí*. The fields are laid out in long narrow strips, running at right angles to the course of the river. In this way each owner gets his proper share of the different classes of soil.

Tenancies.

Table No. XVI shows the number and area of holdings cultivated by the owners themselves and by each class of tenants, with details of rents paid in cash and kind. This, again, is supplemented by Table No. XXI, which gives the average rents paid in each tahsíl per acre for each class of soil by tenants-at-will. Of the whole cultivated area, 53 per cent. is cultivated by the owners themselves ; 2 per cent. by favoured tenants paying no rent ; nearly 7 per cent. by tenants having a right of occupancy, *permanent or temporary* ; and the remainder, nearly 38 per cent., by tenants-at-will. Of these only one-third pay rent in cash, the rest paying in kind, either in fixed amounts, or according to a fixed share of the produce, which latter is the more common custom.

Mr. Prinsep devoted much attention to the tenancy question at both the first and second settlements. The following

statement embodies the classification of tenants resulting from his arrangements in the old district as settled by him :—

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ties and Tenures.
Tenancies.

Description of Tenants.	NUMBER OF TENANTS.						Total.	Total of all kinds.
	Paying at fixed rates in money.	<i>Pay by Briti.</i>						
		At one-fourth.	At one-third.	At two-fifths.	At half.			
Occupancy tenants ...	Rs. 19,570	Rs. 169	Rs. 1,105	Rs. 1,694	Rs. 3,491	Rs. 6,522	Rs. 17,692	
Tenants-at-will ...	14,338	222	1,279	4,550	5,795	15,696	20,914	
Total ...	25,208	391	3,047	6,514	12,086	22,148	47,346	

Of the cultivated area, it appears from further details given by Mr. Prinsep that 33 per cent. was held by tenants, 12 per cent. by occupancy tenants, and 21 per cent. by tenants-at-will. On 69 per cent. of the area held by tenants, money rates of rent were fixed, the remaining 31 per cent. being in the hands of tenants paying by *batāi*.

Two classes of tenants were found most prominent : (1) the one for a long time resident in villages, whose tenancy was not often disturbed, and who enjoyed privileges locally admitted ; (2) the other, who cultivated off and on, chiefly resided in other villages, and lands were constantly being changed at the will either of the *kārdār*, his agent, the village officials, or individual proprietors. Tenants were known under such names as :—

Tenants.

- (1) *Hissā chūk*, who shared the payment of revenue, being resident cultivators ;
- (2) *Variūn*, who had cultivated for several years, or regularly from year to year ;
- (3) *Asimī*, who had been subordinate cultivator of a particular landlord for some years ;
- (4) *Vási*, a resident cultivator ;
- (5) *Pāhī* or *pāikasht*, a mere tenant-at-will ;
- (6) *Kimā*, a farm labourer who conducted tillage for his master.

There was a further small class of tenants in Bajwāt termed *oprī*, the same name as the *uprīhus* of the Andar tract in Shakargarh, who till one crop and then disappear. They are distinguished from *pāikasht*, as coming from a distance, and *vandī asāmī*, or tenants who live in neighbouring villages.

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 Village Communi-
 ties and Tenures.
 Tenants having a
 superior position.

The first two and, perhaps, the fourth in some places were allowed privileges. They shared in the payment of revenue: their tenure was heritable. So long as they paid the demands of the State and the village charges, they were not molested. They might cut trees planted by others for agricultural or domestic purposes, but could not plant or sell them without asking the owner. They could not in any way transfer their right of occupancy, and instances of sub-letting have never come to notice. With the first class, however, the right verged more into that of a subordinate proprietor; he became a co-partner for the time, not only bearing the liabilities, but enjoying all the profits as a proprietor. It has nowhere been traced that parties in the position of the first class have ever paid proprietary dues to anybody, while from the other classes rent charges under the name of *biswī*, *mūlikī*, *isnā*, were universally taken under the grain system and made over to the proprietor at the time the Government account was struck. But proprietors openly declare that every class of tenants could be evicted at will when the land was required by the landowner for his own use.

Pāikāsh or non-
 resident tenants.

The third and fifth classes were essentially tenants-at-will; the latter could be ejected at any time; the only difference between the two consisted in the latter being completely at the mercy of the landlord; while to evict the former it was perhaps necessary to apply first to the *kirdār*. The sixth class can scarcely be accepted as tenants, but by a turn of circumstances, during the absence of their masters in days of change and encroachment, they too have risen into a position of absolute management, and instances have been known where an award of arbitrators has conferred on them even the more permanent right of occupancy.

Resident culti-
 vators treated with
 much indulgence.

Prior to Sikh rule, when Ranjit Deo held sway over the upper half of the district, it is alleged that if tenants had cleared the soil and cultivated for two generations, dispossession could not take place except with the support of the authorities; and proprietors, so long as they received their dues, abstained from attempting to bring it about. This tenant right, however, was lost sight of during the anarchy that followed the appropriation of the country by the Bhāngi Sardār. Each *jāgirdār* or *kirdār* did what he chose, and a custom of this kind naturally declined under a system that levelled all classes under grain payments. Still Mr. Prinsep recorded that it was remarkable how numerous were the occupants who had held their land for even two and three generations, and how readily their right to hereditary occupancy had been admitted by the proprietary body in general.

The usual tests required for the establishment of rights of occupancy during Mr. Prinsep's investigation were:—

(1) twelve years' possession on part of resident, and 20 years of non-resident claimants; (2) proof of descent from father to son; (3) unopposed appropriation or reclamation of the land; (4) intermediate improvements; (5) payment of revenue in cash; (6) whether losses had been sustained; (7) and the customary cutting of trees. Care was taken to ascertain what rate of *málikáná* was paid before, that no injustice might be done to the proprietors; but the decisions naturally leaned rather towards the cultivators, from the impression that under the Sikh system, which left little or no profit, proprietary dues were more nominal than real.

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Village Communities and Tenures.

Resident cultivators treated with much indulgence.

The classification adopted by Mr. Prinsep was disapproved of by Government, and after the passing of the Tenancy Act, No. XXVIII of 1868, an officer was put on special duty to revise the entries in the records dealing with tenants. The result of his proceedings was to restore occupancy rights under the Act to many tenants who had been, a short time before, recorded as entitled only to a qualified kind of protection.

The tenants with rights of occupancy fall now into two classes. In the first are those who are recorded as having occupancy rights under sections 5, 6 and 8 of the Tenancy Act, No. XVI of 1857. These are known as *dakhalkár*, or popularly as *maurúsi*. In the second are those who are recorded as having received protection (*panáh*) from ejection, and these are styled *panáhi*s. The arrangement by which they were given this protection was made at Mr. Prinsep's second settlement in 1865, and the period of protection, which was fixed with the aid of assessors, after consideration of each case, may be for an indefinite term, for one or two lives, for such time as certain specified service is performed, and so forth. There are many and various such conditions. In practice all but the best informed of the landlords regard the rights of all classes as identical; they are, in common parlance, all called *maurúsi*, and all pay rent at much the same rates. The usual rent is a sum equal to the revenue and cesses of the holding, plus a small *málikána*, or landlord's due, which varies from one to four annas in every rupee of revenue. Some, however, have had their rents enhanced by decree, and some pay a rent equal to double the revenue which is not far short of what is paid by tenants-at-will. The average size of the holdings of occupancy and protected tenants is a little over $1\frac{1}{2}$ acres.

Occupancy and protected tenants.

The principal classes who cultivate land as tenants-at-will are landowners who have mortgaged their holdings, but continue to cultivate them under the mortgagees, landowners who have small holdings of their own and supplement their income by renting the lands of lazier or larger proprietors, Aráins and other gardener castes, and the village menials and artisans. The first class of tenants are common everywhere, and have a

Tenants-at-will.

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 Village Communi-
 ties and Tenures.
 Tenants-at will.

very hard life, especially when the mortgagee takes cash. The second class are more rare. They are generally Jats, who take the land of their Rājput neighbours. The third class are numerous. They rarely rent large holdings, and content themselves with garden cultivation in small plots. The fourth class are yearly increasing, as they find that the zamīndār is not such a generous employer of labour as he used to be. They usually cultivate unirrigated land, or small plots near the village pond, which they can irrigate by hand lift. The letting of the land usually takes place in *Chet* (March to April) when there is a pause in agricultural operations before the spring crop ripens, but the tenant does not receive actual possession of the land until the harvest is over, unless he means to grow cane or cotton. In most cases tenancies last for a year; although the same tenant may go on for years cultivating under the same landlord, he has to renew his agreement every spring. The rent is usually paid half-yearly, in arrear, at the same time as the revenue. The custom of writing leases and tenders of agreement (*patta-i-kabūliyat*) was practically unknown until the creation under our administrative system of alien mortgagees. Almost every money-lender who has taken lands insists on a written agreement with his tenants, and the zamīndārs, who see what respect is paid by our Courts to anything in the shape of a document, are taking to the same practice. Except where the tenancy is very large the revenue due to Government is paid by the landlord. Where the rent is a fixed amount of money or grain, the area of the tenancy is ascertained by pacing (*kadmi paimāish*). But the paces are shorter than the *karams* of our survey, and the result is that the tenancy is invariably made out to be larger than it really is. As a rule the excess is 25 per cent., so that the rent of what is recorded in our papers as 1 acre is calculated as the amount due on $1\frac{1}{4}$ acres, according to whatever rate is fixed between the contracting parties. In other words, if they agree the rent is to be four rupees an acre, and the size of the holding is one standard acre, the tenant really pays five rupees.

Notices of ejectment under section 13 of the Tenancy Act, No. XVI of 1887, are comparatively rare. They are issued, as a rule, at the instigation of alien mortgagees, who wish to dispossess the mortgagor-tenant, or to frighten him into paying a higher rate of rent; or of owners the claim of whose tenants to some measure of protection they wish to contest in the law courts.

Cash rents.

Cash rents proper are paid on only 13 per cent. of the total cultivated area, and on 34 per cent. of the lands held by tenants at-will. They are quite of modern growth, and are gradually coming into greater favour. They are most popular with mortgagees of the money-lending classes and with absentee proprietors. They are common on the valuable lands near cities and large towns which bear vegetables and the highest class of

farm produce. They are taken on all classes of land indiscriminately, as in this district the character of the rent depends as yet much more on the personal idiosyncrasies of the individual landlords than on the quality of the soil. In many cases it happens that the rents imposed are merely the rates of interest due on debts which are secured by the land. In such cases the so-called rents are never paid in full, the unpaid balances being debited to the tenant in the landlords' books, so that every year the chances of settling the original debt become more remote. The truth is the whole system of rent in this district is at present passing through a period of transition. In the tracts close to the railway, and more or less in touch with the commerce of the province, rents have become steadied and represent on the whole fairly accurately the true letting value of the land. Elsewhere the case is very different, and over the greater part of the district both the classes of rent and the rates of each class fluctuate in the most arbitrary way.

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ties and Tenures.

Cash rents.

Kind rents, which are paid on 25 per cent. of the total cultivated area and 66 per cent. of the lands under tenants-at-will are of two classes. By far the most common system is that popularly known as *batûi*, under which it is agreed that the landlord is to receive a certain fixed share of the produce. This share varies from one-fourth to one-half. *Batûi* rents are paid on 68 per cent. of the area paying kind rents, and the lands paying one-half share of the produce form nearly four-fifths of the total. The share of the produce is almost always marked off after the costs of cultivation have been deducted, or, in other words, after the village menials have all received their customary dues from the grain heap. It will at once be seen that this system is bound to give rise to abuses, as the tenant's opportunities for speculation are abundant unless the landlord sits day and night over the crop. This unsatisfactory state of things has caused the adoption of the second class of kind rents. These are rents represented by fixed amounts of grain determined before the crop is even sown. Naturally they can be taken only on lands where the harvest is practically secured by artificial irrigation. The tenant does not always pay the stipulated rent in the grain he happens to grow, for it is generally agreed that the rent shall be paid in wheat, but such rents are most common on lands where wheat would be grown in any case.

Kind rent.

Formerly the custom of taking a share of the straw along with the grain was very uncommon among the *zámindárs*, although the money-lenders were wont to exact their pound of flesh. But during recent settlement operations, the searching inquiry held as to the prevalence of this practice caused most landlords to waken to a sense of their opportunities, and it is not improbable that in another decade landlords who content themselves with a share of the grain only will be in a minority.

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Village Communities and Tenures. True agricultural partnerships are rarely met with in Siálkot. Full brothers sometimes cultivate their lands together, but even this is uncommon. Several members of a family, down to

Cultivating partnership. second or third cousins, continue to be recorded as joint proprietors of land; but on enquiry it will generally be found that each shareholder cultivates his own separate fields. Joint owners may exchange their fields any time after harvest, but each cultivates his own field by himself and appropriates all the produce. As a rule no rent is taken from any co-sharer who may happen to be in cultivating possession of more than his recorded share of the common land (*shámilát*). In the recent settlement very few villages in the district were ascertained to keep up this custom.

zaildárs.

A number of villages grouped together form a *zail* or circle, over which there is a *zaildár*. The size of these groups varies according to circumstances, but they are conterminous with *patwáris* circles, four of which on the average go to make up one *zail*. *Zaildárs* were appointed by Mr. Prinsep, Settlement Commissioner, in 1865, to take the place of similar functionaries under previous Governments known as *chaudhrís*. Their relative position towards the chief headmen of their circles is very much that of the chief headmen towards the ordinary headmen. He is directly responsible for seeing the orders of the district authorities carried out, and he has to make reports and render assistance in all subjects connected with the police, revenue and administrative business of his *zail*. Up to this settlement the *zaildárs* were paid by an additional cess recovered from the people which varied from 12 annas per cent. on the revenue of the *zail* to Re. 1-8-0 per cent. One or two received in addition small payments of grain. There were in all 84 *zaildárs*, and there is nothing on record to show what principles were followed in working out the scheme; but it would appear that the personal worth and efficiency of the *chaudhrís* selected by the Settlement Commissioner for the new appointments were prominent factors in the work of determining the size of each circle. In the settlement of 1888—95 the whole system was reorganised and *zail* limits were altered where necessary. The pay has been fixed at a uniform rate of one per cent. on the revenue of the *zail*, which is now met by Government out of revenue collections and is no longer an extra cess. But in arranging the circles the tribal composition of each and the equitable division of responsibility and work have been considered above all else. The income of each *zail* has been disregarded in view of the probable introduction of the graded system of pay.

The *zails* have been reduced from 84 to 72, which are given in the following table :—

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Village Communi-
ties and Tenures.
Zaildárs.

Tahsil.	Name of zail.	Number of revenue estates.	Name of zaildár.	Prevailing tribe or clan.
ZAFARWÁL.	Bájra	56	Nathe Khán and Diwáu Bakhsh.	Jat and Awán.
	Maharájke	28	Fazla	Rájpút.
	Pindí Bhágo	27	Shahámat Khán	Do.
	Chobára	30	Ghulám Hussain	Jat and Rájpút.
	Khánánwáli	37	...	Jat
	Badiána	29	Arjan	Do.
	Chowinda	27	Azín Bakhsh	Do.
	Sháhzáda	28	Hayát Muhammad	Do.
	Dullam	36	Ghulám Mohay-ud-dín	Do.
	Sabzkot	41	Afzal Khán	Rájpút.
	Jandiála	62	Ghasitú	Do.
	Zafarwál	36	Rauzán Khán	Do.
	Dhamthal	52	Wazír Singh	Jat.
	Ainowáli	46	Mauladád	Do.
RÁVA.	Gandhála	39	Gurdít Singh	Jat.
	Jassar	35	Sarbalaud	Do.
	Nárowál	39	Lál Singh	Do.
	Manjoke	47	Nadhán Singh	Do.
	Dharag Miána	41	Mausabdar.	Do.
	Dáod	38	Narang Khán	Do.
	Hallowál	28	Kishen Singh	Do.
	Talwandí Bhindrán	38	Dittán	Do.
	Jiwan Goráya	24	Hayát Muhammad and Mauladád.	Do.
	Baddo Malhi	25	Muhammad Khán	Do.
	Mírowál	30	Jalál Khán	Rájpút.
	Hachehar	29	Súbadár Khán	Jat.
	Kirto	23	Hukam Dín	Do.
	Auliápur	53	Nabi Bakhsh	Rájpút.
PASRÚR.	Bal lalpur	57	Ata Ullah	Jat.
	Bhárang Uncha	55	Muhammad Bakhsh	Do.
	Sankanwind	35	Bita Singh	Do.
	Kaláswála	35	Sardár Jugat Singh, Sardár Bahádur, C. I. E.	Do.
	Pasrúr	44	Altáf Aí	Rájpút and Jat.
	Nangal Rám Chand,	29	Arjan Singh	Jat.
	Paropí	29	Jai Chand	Do.
	Budha Goráya	23	Jalál Khán	Do.
	Satráh	33	Pír Muhammad	Do.
	Bhuler	40	Jiwan Singh	Do.
	Káli	40	Ghulám Rasúl	Do.
	Sikhána	29	Nawáb Khán	Do.
	Wáhudo	25	...	Do.

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Village Communi-
ties and Tenures.
Zaildárs.

Tahsil.	Name of zail.	Number of revenue estates.	Name of zaildár.	Prevailing tribe or clan.
SIALKOT.	Lúni	22	Mithá	Rájpút and Brahmin.
	Chak Sántal	29	Khusháli	Rájpút.
	Gangwál	30	...	Do.
	Gondal	41	Motí Rám and Suchet Singh,	Do.
	Sálihpur	37	Pirthi Singh	Do.
	Rangpur Saroch	45	Muhammad Bakhsh	Do.
	Marákiwál	51	Nathe Khán	Rájpút and Awán.
	Chittí Shekhán	35	Nathú	Jat and Awán.
	Kúlúwál	36	Karm Chand	Jat.
	Uggoke	32	Harí Singh	Do.
	Bhagwál	32	Fateh Jang	Do.
	Siálkot	34	Zíá-ud-din	Aráin and Jat.
	Bharth	64	Hayát Sháh	Jat and Rájpút.
	Rasúlpur	63	Ghulam Nabí	Jat.
	Bhágowál	31	Muhammad Hayát	Do.
	Rasúlpur	44	Muhammad Alí	Do.
	Gurhí	25	Umar Bakhsh	Do.
	Ghúeuke	29	Jowála Singh	Do.
	Píro Chak ... ..	...	...	...
DASKA.	Sambrial	33	Nawáb Khán	Jat.
	Sambrial	34	Bhagwán Singh	Do.
	Kandausián	23	Dáya Rám	Do.
	Malkánwála	11	Jaswant Rái	Do.
	Bhopálwála	30	Nabí Bakhsh	Do.
	Sábowála	16	Hukam Singh	Do.
	Baddoke	15	Rahmát Khán	Do.
	Daska	32	Lál Singh	Do.
	Goidnke	31	Partáb Singh	Do.
	Talwandí Muse Khán	26	Alí Gauhar	Do.
	Bhoi	23	Ghasíta	Do.
	Wadála	31	...	Do.
	Hamúdpur	31	Nabí Bakhsh	Do.

Village headmen.

Tahsil.	Village headmen.
Zafarwál	879
Ráya	1,037
Siálkot	1,015
Daska	1,196
	670
Total District	4,797

The figures in the margin show the number of headmen or *lambardárs* in the several tahsils of this district. This gives an average of 2 headmen to each village. The number in each village is, as a rule, the same as that fixed at the first regular settlement. Ordinarily there is one headman for each *patti*, or subdivision of the village, but experience has shown that in some cases the number of headmen is greater than is really required. The result is that each headman's authority is lessened, and the remuneration is too small to be of much value. When opportunity occurs vacant posts are abolished, but under the orders in force

this can be done to only a small extent. Headmen receive 5 per cent. on all revenue collections. This is an additional cess on the revenue. In return they are responsible for the collection of the revenue from the landowners, and are expected to assist in the prevention and detection of crime. The position is one of great responsibility, and if the duties attaching to it as laid down in the rules under the Land Revenue Act, are properly performed, it entails a great amount of work. The lambardár is, far more than zaildár, the intermediary between the Government and the people, and the smooth working of the district administration depends not a little on his loyalty and co-operation. Lambardárs are appointed by the Collector, and hereditary claims are usually considered if the near relations of a deceased headman are fitted to hold the post.

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Village Commu-
ties and Tenures.

Village headmen.

Out of the total number of headmen given above, the following are chief headmen :—

Chief headmen.

<i>Tahsil.</i>									
Zafarwál	...	...	...	...	...	458	out of	879	
Ráya	...	...	...	...	...	370	„	1,037	
Pasrúr	...	...	...	...	...	402	„	1,015	
Sialkot	...	...	...	...	...	588	„	1,196	
Daska	...	...	...	...	...	208	„	670	
Total District	...	...	...	...	...	2,116	„	4,797	

In the second regular settlement Mr. Prinsep appointed one chief headman, and sometimes even two, in every village. This officer is popularly known as *sarpanch*. Chief headmen are paid by an extra cess of 1 per cent. on the revenue of the whole village, in addition to the 5 per cent. they get as ordinary headmen. A small plot was also assigned to each out of the village culturable waste, and the revenue on this was remitted by Government. These free grants have now been all converted into cash *ináms* and the plots have been assessed. Orders also have been received to abolish the appointment of *sarpanch* in all villages where there are not more than two ordinary headmen. Present incumbents, however, are to retain for their lives their position and emoluments. The *ináms* as they fall in will be funded and redistributed as yeomen grants (*sufaid poshi inám*) to deserving lambardárs or zamíndárs.

The patwári is a revenue official who is responsible for the maintenance and preservation of all village records affecting the land revenue estates in his circle. He also has other duties to perform, which are ordered in accordance with instructions issued from time to time by the superior revenue authorities of the province. He is appointed by the Collector, and is entirely under his control. A cess on the land revenue of Rs. 5-4-0 per cent. is levied over the whole district, and is separately funded. This goes to meet the pay of the patwáris, which varies from Rs. 10 to Rs. 14 *per mensem*, the pay of the kánungo agency, and the cost of the instruments and stationery used by them. A patwári's circle comprises a fixed number of revenue estates, which varies according to their size. In this district

The village ac-
countant or patwári.

Chapter III, D. there are 2,525 revenue estates and 1,750,937 survey numbers or fields. The total number of patwáris has been recently raised from 384 to 403; the average number of estates and of survey fields to each patwári is now, therefore, 6 and 4,345, respectively.

**Village Communi-
ties and Tenures.**

The village ac-
countant or patwári.

Village servants.

A large proportion of the population of every village consists of the class known as *kamín* or *sepí* which includes both farm-hands and artisans, each section of whom have well-defined duties to perform and a recognised tariff of wages. The word *sep* was originally a general term for the work of all these dependants, but is now indifferently applied both to the duty and the remuneration. The relations of the *kamíns* with the landowners are regulated by immemorial custom; but they are now going through a process of modification owing to the intense pressure of the people on the soil, the spread of education, and the tendency towards Christianity on the part of the lowest and most numerous section.

The Chúhra.

This section is called *chúhra*, who is a sweeper or scavenger by caste, and has hitherto been the indispensable servant of every zamíndár. At the census of 1891 in this district 87 per cent. returned themselves as Hindús. These are the least enterprising of the caste, as a rule, or at any rate the least inclined to quarrel with their lot. Twelve per cent. are returned as Musalmáns. When they embrace Islamism they call themselves Musallí. The only respect in which the Musallí differs from the Hindú sweeper is that he is circumcised and abstains from carrion. Nearly 1 per cent. are Sikhs, who are known by the term Mazbís. They are cleaner, braver and more intelligent than the others, and are strict adherents of their adopted faith. They form the bulk of the recruits in our Pioneer regiments and make plucky soldiers. But the returns of Mazbí and Christian Chúhrás are not very reliable, as the followers of the Sikh and Christian religion are never very anxious to parade their hereditary caste. The Chúhrás are, *quá* agricultural occupations, divided into two classes. The Athrí Chúhra is the servant or serf of the zamíndár, and rarely does any house work, being employed entirely in the fields. He has to plough and irrigate the land, carry manure, attend to the cattle, and do the hardest part of the threshing and winnowing. He does in fact all the hardest and most disagreeable work which the zamíndár would otherwise have to do himself. He can very rarely work for more than one family. In return the Athrí gets his daily food and one maund or 16 *topís* per *mání* (local measure) of all cereals at harvest. He receives also one blanket and one pair of shoes a year. The Sepi Chúhra serves two or more families. He is the scavenger of the house and byre, he makes most of the dung fuel, assists with the cattle, and takes his share of harvest operations. He is expected to run messages and make himself generally useful. When employed in purely agricultural work, he gets his daily food, and at each harvest receives 2 *páis* per *mání* of grain. The Chúhrás share the flesh and hides

of the cattle which die, but have to supply a certain amount of untanned leather every year. **Chapter III, D.**

The *kumhár*, or potter, makes all the earthenware or bricks required by the zamíndár. In well-irrigated tracts he has to keep the wells supplied with the small earthen pots (*tind*) which lift the water. He is also the carrier of the country and keeps donkeys. He has to carry grain within the village area, and bring to the village grain bought elsewhere. He also carries manure and fuel. Where there is a well he gets one headload of maize and one of rice and one maund of rice grain at the autumn harvest. In the rabí harvest he gets one-eighth of an acre of standing wheat, six headloads of wheat and three headloads of barley per well. He does not rank high in the social scale, as he has so much to do with manure. **Village Communi-
ties and Tenures.**
Kumhár.

The *lohár*, or ironsmith, is, with the carpenter, a very important person, as all iron-work, such as the manufacture and repair of agricultural implements, has to be done by him. The iron and charcoal used in his work are always supplied by the zamíndárs. In the kharíf he is paid like the potter, but he is specially paid while the cane-press is at work, and gets the last plucking of the cotton fields. In the rabí he gets three headloads of wheat, three of barley, and one-sixteenth of an acre of standing wheat. The *lohárs* are an enterprising class, and they and the *tarkhán*s have much in common. They take readily to cultivation when they have the opportunity. **Lohár.**

The *tarkhán*, or carpenter, has to make and repair all wooden agricultural implements and household furniture. He receives the same wages as the *lohár* at both harvests, but his share of rice and spring cereals is larger. He is specially paid for the wood-work of a well or the indigenous cane-press. While the latter is at work, he gets one *tind* of cane-juice and one sér of molasses a day, and receives his daily food while repairing a well. **Tarkhán.**

The water-carrier when termed *máchhi* is always a Musalmán, and when he calls himself a *jhíwar* is generally a Hindú. The main duty of this class is to carry water to the houses, or fields, or wherever it may be required. They are helped in their labours by their women, who supply most of the village midwives. The Hindú *jhíwar*, who is known as *kahár* further south, acts as palanquin bearer, and is supposed to have the monopoly of the transport trade which is carried on the shoulders. He receives small customary dues at each harvest. These vary all over the district. He is always paid separately in cash when he does transport work. **Máchhi or Jhíwar.**

There are a number of other menials, who are also paid by customary dues at harvest. But these are small in amount, and vary a good deal in different tracts. These are the *nái*, or barber, *julíhá*, or weaver, the *mochí*, or shoemaker, and the *chhímba*, or washerman. Most of these used to receive a small **Other menials.**

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Village Communi-
ties and Tenures.
 Other menials.

plot of land at the spring harvest, but this custom is dying out. The barber is the best paid of all, as he is a most important person at weddings and funerals, and his wife receives dues of her own at these social ceremonies. Besides these less important menials, there is a class of men who have special duties to perform on special occasions, and in return have to be paid out of the common grain heap. The more important are the *mirásí*, or village bard, the Brahmin, *ulámu* or Musalmán spiritual guide, *fakír*, *parohit*, or Hindú priest, and the *barwála*, or watchman.

Altogether the agriculturist, who has a respect for the traditions and customs of his forefathers, has to disburse a very large percentage of his harvest before it ever leaves the threshing-floor. This percentage is heaviest where there are wells, and lightest in the high unirrigated tracts.

Petty village
grantees.

In most villages one or more persons, who are looked on as the dependents of the proprietary body, receive concessions from that body, as a whole, in return for service. The nature of these concessions varies. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time, and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered; to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post; and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Transfers of land.

Statistics of land transfers are given in Table No. XXXII. Since annexation 5 per cent. of the land under cultivation has been sold outright, and 23 per cent. of such land has been mortgaged with possession.

Sales have been most common in the Ráya and Pasrúr tahsils,

Tahsil.	To zamindárs.	To money-lenders.	Total.
Zafarwál ...	1	1	2
Ráya ...	5	2	7
Pasrúr ...	1	2	3
Siálkot ...	2	2	4
Daska ...	1	1	2
District	3	2	5

and fewest in Daska and Zafarwál. The table in the margin gives the details of sales in the different tahsils, expressed in percentages on the cultivated area. It will be seen that in Zafarwál, Siálkot and Daska half of the sales have been to zamindárs and half to money-lenders.

In Ráya and Pasrúr the majority of the vendees are zamindárs.

No zamíndár sells his land, however indebted he may be unless as a last resource. Sales are generally due to one of two causes. Several are by original owners who have been ruined by reckless living or gambling, and there are many instances of men whose holdings were too small for their support, and who preferred to cut off their connection with their homes and emigrate in search of work. Fictitious sales by childless proprietors are also not uncommon.

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Village Communi-
ties and Tenures.
Transfers of land.

Details of the areas mortgaged, as recorded in our papers,

Tahsíl.	To zamíndárs.	To money-lenders.	Total.
Zafarwál ...	13	11	24
Ráya ...	11	12	23
Pasrúr ...	11	14	25
Sialkot ...	9	11	20
Daska ...	9	15	24
District ...	10	13	23

are given in the margin, expressed in percentages on the total cultivated area. Nearly a quarter of the whole cultivated area of the district is thus in the hands of aliens, and only in one tahsíl, Zafarwál, is the total mortgaged to zamíndárs larger than

that mortgaged to money-lenders. Most of the transactions are true alienations due to the pinch of necessity. Where the land is mortgaged to a zamíndár, the mortgagee either cultivates the land himself, or by some tenant other than the mortgagor. Where the mortgagee is a money-lender, however, he prefers to keep the mortgagor on as his tenant. He knows that the latter is *ceteris paribus* more likely to get a good harvest out of the land than any other tenant; he can usually get him to pay a higher rate of rent than an outsider would agree to; and he has still the mortgagor's finances in his power. The old account is kept open, and can, as is too often the case, be freely manipulated.

The following remarks on land transfers and general indebtedness are taken from the report of the revision of settlement just completed:—

In 1865 both the zamíndárs and the money-lenders had hardly begun to realise the stability of tenure assured to the former by the British rule, and the consequent large increase in the value of the security they could offer in the event of their requiring loans. There was, therefore, up to that date little alienation of land either by way of sale or mortgage. Since then the process of expropriation of the old landowning classes has gone on briskly. The causes for this are similar to those which have operated in the other districts of the Punjab, and are well known. Briefly, they are the rise since Sikh times in the money value of land; the absence of education among the zamíndárs; the change in the relations to the agriculturists of the *banjās*, who have advanced so far in position and power in the eyes of the law; the enormous increase in litigation; the rise in the standard of comfort and living; and, most important of all, the general tendency of our complicated legal system to handicap unfairly the man who has neither brains nor capital. As a rule, when a small peasant proprietor once engages in litigation with a money-lender he takes on himself a load which he can never shake off. Even if he wins he has to meet heavy liabilities, which the proceeds of his small holding are rarely sufficient to discharge, so in any case the spoils of victory rest with the *sāhūkān*.

Chapter III, D.**Village Communi-
ties and Tenures.****Agricultural in-
debtedness.****Transfers of land.**

In addition to the liabilities of the zamíndárs, represented by mortgaged land, there is a large amount of floating debt unsecured by any assets. During the progress of this settlement, an attempt was made to estimate the total of these unsecured advances. Full details are given in the printed assessment reports. It is sufficient to note here that the returns give a total for the district of 65 lakhs. The annual rate of interest for this class of debt is naturally large, but even if it be assumed to be only 12 per cent., it amounts to over half the present revenue demand. In reality not half the amount of interest is ever paid in cash or kind. The money-lender goes on debiting the unpaid balance to the account of his debtor, taking care to strike a fresh account every year. Then when he considers the proper limit has been reached, he proceeds to take steps to get within his own control any unencumbered land the zamíndár may still possess, and the ruin of the latter is assured.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE, AND LIVE-STOCK.

Table No. XIV gives general figures for cultivation and irrigation and for Government waste land ; while the rainfall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, and the employment of field labour are subjects which have already been noticed in Chapter III.

In the following table the area in acres under cultivation at the three regular settlements is contrasted :—

Tahsil.	1854.	1865.	1892-93.
Zafarwál	142,472	143,330	153,225
Rāya	139,206	141,766	194,253
Pasrūr	146,147	159,997	189,541
Siālkot	169,419	189,423	208,678
Daska	140,188	141,102	184,381
Total District ...	737,432	775,618	936,078

The increase in the first eleven years was 5 per cent., and in the second period, which has just expired, 21 per cent. There are now 323,020 acres of waste left, 161,045 acres, or 50 per cent., of which are returned as culturable. But the estimate of culturable waste has been too generously framed. Much of the waste has been thus shown as it could be cultivated under certain altered conditions, such as the extension of canal irrigation. These, however, are unlikely to occur, there is at present no reason to suppose that there will be any appreciable extension of the cultivated area in the future.

The principal soils known to the people, classified according to their character and without reference to their means of irrigation, are as follows :—

Rohi is a hard clay found in or near a depression where the surface drainage gathers. It is generally of a dark colour, but the poor *rohi* of the Siālkot and Zafarwāl tahsils has a yellowish tinge. It has great productive capacity, but requires constant irrigation. But as it is always found in lowlying tracts, the crops grown in it are exposed to the risk of damage from floods.

Chapter IV, A.

Agriculture, Arboriculture, and Live-stock.

General statistics
of agriculture.

Soils.

Chapter IV, A.

**Agriculture,
Arboriculture,
and Live-stock.
Soil.**

The best *rohi* is, wherever possible, put under rice. *Rohi* is found chiefly in the south of the Daska, Pasrúr and Ráya tahsils.

Kalarúthi is, as the name signifies, more or less impregnated with saltpetre. It is a hard, non-absorbent clay, which requires nearly as much irrigation as *rohi*, although it is considerably less fertile. It is found in varying quantities all over the district, but is most prevalent in the southern half. Ráya possesses the largest proportion of this soil.

Maira is a good loam, firm as a rule, but its consistency varies with the amount of sand present. It is fairly retentive of moisture. It is ruddy in colour, and is found principally in the Charkhrí circles of Siálkot, Daska and Pasrúr.

Dosáhi is an elastic term. Philologically it means something about which there may be two opinions. In this district it usually means a sandy loam inferior in consistency to *maira* and not so retentive of moisture as *darpa*. Most of the *dosáhi* soil is found in the northern parts of the district other than the central dorsal tract.

Darpa is a rich, light loam, naturally moist and requiring little irrigation. It is easily tilled, and even in years of light rainfall it yields good harvest of cane and wheat without the help of artificial watering. This soil is confined to a large tract on the eastern border of the district.

Bharari is a dry, brittle soil, which requires constant irrigation owing to the rapid subsoil drainage. It is lacking in consistency owing to the absence of clay. It is the peculiarity of the central high plateau, which stretches from the Jammú hills as far as Pasrúr.

The soils in Bajwát have peculiar names of their own. *Rosli* is a combination of light *rohi* and sand, which, given good manure, bears excellent crops. *Chhinda* is the name given by the trans-Chenáb *Rájpúts* to land annually submerged by running water. It is a peaty soil, largely mixed with sand.

The waste of this district is for the most part either *kallar*, soil so impregnated with saline matter as to be absolutely sterile; or *rakkar*, a thin sandy soil, which can support only the hardiest shrubs.

Irrigated area.

The percentages of irrigated and unirrigated area, calculated

Tahsil.	Irrigated area.	Unirrigated area.
Zafarwál ...	37.6	62.4
Ráya ...	50.3	49.7
Pasrúr ...	55.5	44.5
Siálkot ...	46.8	53.2
Daska ...	89.8	10.2
District ...	56.2	43.8

on the total area under cultivation, are shown in the margin. It is, unfortunately, impossible to give a comparative statement for different periods, as the method of classifying the cultivated area according to irrigation has not always been the same.

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Agriculture,
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Well irrigation.

Of the total area at present recorded as irrigated, 90·7 per cent. is served by specially constructed water-lifts, which in the vast majority of cases take the form known as the Persian wheel. There are now 20,835 wells in this district, which are all worked by the Persian wheel. This is a rather elaborate apparatus, and may be briefly described as follows. Close to one side of the well two strong mud walls (*channals*) are built about 6 feet high and 16 feet apart. These are joined by a thick powerful beam (*shatir* or *walla*). Midway between this beam and the ground a horizontal caged wheel (*dhol*) is suspended on an axle (*lir*); the upper end of the axle revolving in a hole in the beam, and the lower in a socket (*bharwani*) fixed into the ground. Between this wheel and the well's mouth is another wheel (*chuhakli*). This is suspended in a vertical position, half of it being sunk in a pit (*chodli*). It revolves on a shaft about 8 feet long (*lath*), one end of which revolves in a socket close to the lower end of the other axle. The other end rests on a large beam (*ghallan*), which is laid transversely across the well's mouth. The rim of this wheel, which is furthest away from the well, is fitted with strong wooden teeth (*bairia*), which catch the cogs of the horizontal wheel. A third wheel (*bal*) completes the lifting portion of the apparatus. It is suspended vertically over the mouth of the well, half of it being below the level of the well-mouth, on the same big shaft which passes through the centre of the second wheel. Over this wheel there is hung a continuous rope ladder (*nala*) made in this district of cane fibre, with cross sticks a foot apart. It is made long enough to reach a little way below the water level. Small earthenware pots (*aud*) are tied on to the cross sticks or rungs of the rope by short strings (*warhi*). The first wheel, or *dhol*, has a slanting beam (*adhi*) fixed to its upper rim. A pair of oxen or buffaloes are yoked to this and driven round in a small circle, the centre of which is the axle of the *dhol*, and the perimetre of which on the well side passes between the second and third wheels. This circle is called the *Parana*. As the oxen go round all three wheels revolve, each pot on the *bal* comes up full. As it turns to descend again, it empties itself into a trough (*qandhali*). From this trough another long trough (*nasir*) conducts the water into a reservoir (*auli*), from which it is drawn off into the irrigation channels.

This is a cumbersome apparatus, and the loss of power from friction is enormous. With the exception of this drawback, it is admirably suited for the purpose for which it was originally designed, and as yet the zamindars have seen no other contrivance which they consider will give them as good results with a less expenditure of labour. The cost of the apparatus varies from Rs. 40 to Rs. 50, and it lasts for years. The *shatir*, *dhol*, *chuhakli* and their component parts last for 15 years, if well made. The *lath* and *bair* rarely survive more than three or four years. When the well is in regular work, the rope ladder has to be replaced every two months.

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 Agriculture,
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 Live-stock.
 Well irrigation.

The construction of a well is an important event in a village. In most parts of the district the zamindár employs a well diviner (*sengih*). This man is, more oftener than not, a water-carrier by caste, and is supposed to work by the aid of unseen spirits. When a likely spot is found, a circular pit (*pair*) is dug about 10 feet in diameter. Earth is excavated until water appears, the digging being generally carried out by hired or borrowed labour. While this is going on the village carpenters make a large cylinder (*chak*) of *ber* wood for choice. This has a rim about 2 feet broad. It is placed on the pit, and gradually built up with bricks, fastened with cement, till a huge cylinder from 18 to 25 feet high is ready. This cylinder is roofed over with strong boards, a large square opening being left in the centre. The professional well-sinkers (*tobas*), of whom there are generally four, then begin their work. They descend through the hole in the roof of the masonry cylinder and dig away the earth and sand from below its base. For this purpose they use a huge iron shovel (*chhambo*), which is suspended from above by a rope running over a pulley. The work is very hard, as the shovel itself is no small weight, and the sinkers, who stand in water and mud, have to throw their whole weight on to it, so as to drive it well into the earth. When the shovel is full it is pulled up, and the earth is either thrown outside or piled on to the platform to add weight to the *chak*. This work goes on, the *chak* sinking slowly, until the water stratum is reached. The cost of sinking a well naturally varies according to the depth of the spring level, the geological formation of the soil which is dug through, and the extent to which the owner and his following assist in the operation. It may be roughly calculated, however, that it costs from Rs. 120 in alluvial tracts to Rs. 500 in the high lands on the border of the Bhamni and Charkhi circles near the centre of the district.

The first digging costs more when carried out by borrowed labour, as the zamindár has to give all the men collected for the purpose food daily. This consists of wheat or rice, some meat and unrefined sugar. When hired labour is employed the work is done through a contractor, who gets one rupee for every 18 inches of depth. The owner has to provide both the wood for the *chak* and the bricks. The latter are small, and cost about Rs. 3 per thousand. The fuel for the kiln is also supplied by the zamindár; the potter gets his daily food till the kiln is ready; and the day the kiln is fired he receives one sheep, some flour, molasses and oil. About 3,000 bricks are consumed in every eighteen inches of depth.

The men who build the bricks on the cylinder get their daily food, and, in addition, one rupee for every 18 inches of the brick-work. The well-sinkers are paid best of all. They get the best food the zamindár can give them, together with sweet-meats and tobacco, and one rupee for every eighteen inches that the cylinder sinks below the water level. The foregoing

description applies to a well meant to be worked by a single wheel. Double-wheeled wells cost about 30 per cent. more, but they are very rare in this district. It is difficult to fix the average age of a well. If repairs are carried out, whenever necessary, a well will last for 100 years; but in some tracts, like the low-lying Niānda circle of Sialkot, the Darp country to the east and parts of Zafarwāl, wells rarely last more than 40 years, and sometimes fall in after 15 years.

Unlined (*kucha*) wells are met with principally in the north of the Zafarwāl tahsil and in the Degh valley. They are never meant to be more than temporary contrivances, and frequently do not reach the spring level. A small pit is dug, about 6 feet in diameter, and as soon as water is reached the sides of the pit are rivetted with the *bahekar* shrub (*Principia utilis*) and cotton stalks (*banchhittī*). This revetment, which is called *mutha*, has to be renewed three or four times every year. A well of this kind can be made in three or four days, and, if the zamīndār and his memals give the labour, the cost is trifling. It lasts from four to six years.

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Well irrigation.

Other means of
irrigation.

The lift is usually the contrivance known as the *dhenklī*. This is a long pole, which is balanced on a fulcrum by a weight of earth and stones on the lower end, and a rope is attached to the top, and this has a bucket on the other end. The *jhallār* is a Persian wheel erected on the high bank of a river, on the edge of a village pond or a *chhambh*. Small wheels, which are merely miniature copies of the *bār* portion of a Persian wheel, are sometimes used on the edge of village ponds or the banks of small streams. These are called *hathreī* or *latreī*, according as they are worked by hands or feet.

Where well-irrigation is not always available, or the fields to be irrigated are higher than the wells, reservoir water is sometimes lifted by what is known as the *jhatta* process. Two men stand on either side of a small hole, into which the water flows, and toss it up in a basket, which is swung between them. It is a very laborious and fatiguing work. Where the necessary lift is not so high the apparatus known as *chambal* is often used. This consists of a buffalo hide stretched on a wooden frame shaped like a shovel, with raised edges. It works on a fulcrum placed on the edge of the hole where the water is. The front dips into the water, and the man who is working it then steps on to the back. His weight tilts the *chambal* up, and the water flows out through the back on to the land.

On well irrigated lands the custom is to water the fields first. When the water has sunk into the soil, the land is ploughed up five or six times, and then it receives another watering. In a short time, when the proper amount of moisture is present in the soil, the seed is sown. The land is immediately ploughed over twice, and then harrowed. Each field is next divided into beds from 6 to 10 feet square, which are divided

System of cultivation on *chāhī* lands.

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System of cultivation on chdhi lands.

from each other by small ridges. This arrangement is made to secure systematic irrigation of the field with future. The field is then left alone till just before the rains, after which it receives another watering. The quantity of irrigation depends on the particular crop and the nature of the soil, which may fail before the reaping begins. This procedure is followed with all the ordinary crops, but rice requires special irrigation.

Some attempt at regulating the rotation of crops and the maintenance of fallows is possible on the *chdhi* lands where the irrigation is so regular; but the whole system of cultivation in this district is so complicated by the nature of the holdings, that, as a matter of fact, the crops do not follow each other in any strict order, and the existing need follows a path more on personal than agricultural considerations. Only a very general sketch, therefore, of the customary rotation of crops in average years is possible. Wheat is generally sown in May, or, if the soil be rich and manure plentiful, in June or even later. The latter are succeeded by *moth*, *sag*, *rice*, or *rape*. Rice is grown on the low *rohí* lands. One season it is succeeded by *sag*, *maize*, or even barley, but usually the field is sown with the next rice crop is sown. Fields near the water, or on a good site are put under sugarcane, which is followed by *moth* or *rice*, or has fallow for six months. The worst soils are sown with wheat, which has fallow for a time, or is followed by cane or cotton. Cane sometimes follows cotton, but the latter is a poor crop. Mustard is usually sown about with the spring cereals.

System of cultivation on *saidá* lands.

The field land which is the best of the *saidá* is ploughed as soon as the floods have passed and the soil is firm enough to admit of being tilled properly. The number of first ploughings varies with the nature of the soil, and the season is present. As soon as the soil is firm, the field is ploughed over twice. The land is then left alone till the winter process it is left alone till harvest. The system of rotation is much the same as on well-managed lands, but in the parts most affected by the river, it is hardly modified by irrigation. The composition of the soil is not so good as on the *chdhi* lands.

System of cultivation on *bádá* lands.

As soon as the first autumn rains have been cut the latter are at once ploughed, and then left to rot for the reception of the next crop. The field is then ploughed as often as possible, and then left to rot. When the autumn rains are over, the field is ploughed a final ploughing, and is then manured down by a heavy beam being drawn over it. This process smooths and consolidates the surface, and then the strong heat of the sun and power of percolation of the water. A field treated in this way will remain in the best condition in the average. The ordinary fallow is made. The land then has fallow for wheat, but no other sown wheat usually follows wheat. The owners of large holdings grow *moth* or *rice* after wheat, and then keep the land vacant for two harvests.

Petty owners abstain as much as possible from putting any of their fields under two crops in the year, so as to secure a good spring harvest. *Jowár*, autumn pulses and sesamum are followed by barley, *massar*, *bírámbá* or gram. Cane, maize and cotton are sown sparingly if the season is unfavourable.

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Live-stock.System of cultivation on *báráni* lands.

Sowing.

Sowing is carried out generally by throwing the seed broadcast (*chhátááh*). The sower has a cloth with the seed hung over his left arm. He walks up and down the field, scattering the seed, as he goes, with his right hand, each handful being exhausted in three throws. Sowing by drill (*náli*) is carried out only in unirrigated tracts when the rains have been feeble and there is little moisture in the soil. Few zamindárs in this district keep their own stock of seed. The majority get their wants supplied by their village bankers.

Ploughing.

The same description of plough is used all over the district, and is universally known as *kál*. With the exception of the coulter, it is made entirely of wood. The ploughshare (*kár*) is a strong, flat piece of wood, generally *kákar*. It is broad at the back and centre, but gradually tapers to a point. The iron coulter (*phála*) is fitted lightly on to this point by an iron ring (*kunda*). At the centre of the ploughshare a stout wooden shaft (*hál*) is fixed. In the point of junction it stands at right angles to the share, but two or three inches higher it curves round over the coulter. It is fixed into the share by an iron wedge (*khalí*) on one side, and a wooden wedge (*og*) on the other. The upper part of this shaft is straight, and is called the *náli*. The *náli* is spliced on to another, and more slender shaft (*sanhán*) by two strong iron nails. The upper part of this shaft is fastened to the yoke by a wooden pin (*lillo*), and by a rope (*dhathán*, *uall* or *nínó*). Another shaft (*jangí*) is driven into the share a little way behind the (*og*) wedge. This rises straight out of the share for about three feet. On the top is a hand-piece (*dhathar*), which the ploughman holds in one hand to guide the plough, and presses down to keep the coulter below the surface. The yoke (*panpili*) has three divisions. The necks of the two animals employed to drag the plough pass through the outer divisions of the yoke, the main shaft of the plough being tied in the centre. The outer bars (*arán*) of the yoke are removable in order to allow of its being passed over the heads of the cattle.

The coulter penetrates from three to eight inches into the ground, according as it is a first or later ploughing. Usually big fields are ploughed in sections up and down, but smaller fields are ploughed in narrowing circles. In the latter even the ploughing begins at the outside of the field, and the course, as is the practise on the well track, is always a left-hand one. The importance of frequent ploughing is recognized everywhere, but, as a general rule, the cultivated area is not ploughed as often as it ought to be.

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Rolling.

One prominent feature in the agricultural operations of this district is the use of the *sohāgu*, called in Bijwāt the *patt*. This is a heavy beam of wood from 10 to 12 feet long, 2 feet thick, and 2 feet broad. It has a peg at each end, to which ropes are fastened. These are attached to a yoke passing over the neck of cattle. The *sohāgu* is drawn by two pairs of cattle, with one driver for each pair. The drivers stand on the *sohāgu* to give it additional weight, and steady themselves by holding on to the tails of the cattle. This rolling process pulverises the clods, consolidates the surface of the soil, and covers up the seed.

Agricultural im-
plements.

The *jandra* is a rake used for making the ridges between the irrigation beds on *chāhī* lands or temporary water leads from the well. It is rather too large and heavy for one man to use by himself. It consists of a long handle (*mandal*) with a small cross stick at the foot, into which the teeth (*khillīs*) are fitted. Half way up the shaft there is a small handle. One man grasps the handle with one hand, and the upper part of the rake with the other, and presses the teeth into the soil. His partner faces him, and pulls the rake towards himself by a rope attached to the foot.

The *panānī* is a wooden goad used for driving the cattle. When it has thongs attached, it is called *tarāt*.

The *khi* is an iron mattock, with a short wooden handle fixed at an angle of 50 degrees. It is constantly in use for all kinds of digging, for coarse weeding, and every kind of operation which necessitates the moving of earth. The *rambā* is an iron spud, perfectly flat, worked by a small handle. It has a sharp edge, and is used for cutting grass and weeding. The *khampa* is another kind of spud, but it is longer and narrower than the *rambā*. It is generally used for weeding in the standing cotton and maize. The *dānī* is a curved sickle nearly two feet long with teeth like a saw, and is used for cutting the crops of grass. The *dīrī* is known as *dhālī* in Bijwāt. The *rambā* is a broad pointed sickle, used chiefly for weeding the rice fields. The *parāhī* is a sickle with a sharp edge and a straight handle. It is used for hoeing work, and in the north of the district for cutting up the stalks of sugarcane. The *toka* is an iron chopper fixed into a straight wooden handle. It is used for chopping fodder.

The pitchfork most commonly met with is *tan vāhī*. It has seven prongs, and is used for tossing, turning and gathering the crops on the threshing-floor. The *sāh vāhī* is another pitchfork, with only two prongs. The *kīnta*, or Bijwāt *kānta*, is a long stick with a curved peg attached, and is used in threshing out rice.

Carts

The carts in this district are all built on one pattern, but those used for field-work are lighter in make than those

which are designed for traffic on roads. The body of the cart is a triangular frame (*gadh*) of heavy *kikar* or *tālī* beams, (*paurī* or *ulī*). These are about 4 feet apart at the back, and are joined by a thinner beam (*dandā*). They are joined at the front by a piece of wood called *māhā*. The bottom of the cart is made of planks nailed to the frame-work. The axle passes under the centre of the cart, and the wheels are broad and cumbersome. They have twelve spokes each. The walls of the cart vary with the nature of the load. Generally upright pieces of wood are fixed into the frame-work. These are joined with cross bars, ropes, nets or matting, as the load requires.

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Carts.

The whole wood-work of a cart costs from Rs. 12 to Rs. 15. A cart can carry up to 50 maunds, but four bullocks are required when the load is over 25 maunds or when the roads are very bad. The driver, who is generally the owner of the cart, sits on the portion of the frame between the wheel and pair of oxen, and adjusts his position so as to keep the cart balanced on the axle. Carts are most plentiful in the Bharari villages near cantonments.

It cannot be said that the zamindārs do not appreciate the great value of reinvigorating the soil by the application of manure, but manuring is the one branch of farm operations which is universally carried out in a haphazard fashion. The best and largest part of the valuable cattle-dung is, unfortunately, set apart for fuel, as the timber supply of the district is so deficient. The chief manure used is a mixture of cattle sweepings, refuse fodder and litter, and the sweepings of the house and yard. This is known by the comprehensive term of "*paṇḍī dī vārī*." All this refuse is thrown in heaps outside the houses where it decays, and whence it is taken to the fields as required. At the time of attestation of the *Wājib-ul-arz* at the recent settlement, the customs as to the shares in these manure heaps were carefully recorded; and it was everywhere agreed that the manure of the menial and non-agriculturalists, if heaped on the common land of the village, is to be divided between the various co-sharers of the village, and similarly, if heaped on the common land of any particular subdivision, it is to be divided between the co-sharers of that subdivision only. As a matter of fact the landholders and strongest co-sharers get all the *shāmīlāt* manure, and the weaker members of the community get nothing. The manure is allowed to lie in small heaps on the fields, and is spread and ploughed into the ground as soon as rain has fallen, or the land has been artificially irrigated. The land all round the village site, thanks to the habits of the people, rarely requires the application of manure. It receives an ample supply of nightsoil. In some parts of the district the more intelligent zamindārs stall their cattle during the hotter months in a different part of a field that is fallow, every night. Thus in time every

Manure.

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Manure.

part of the field gets its share of cattle droppings, and none of the fertilizing ammonia in the urine is lost. In the south-east of the district also, the Aráns, who go in for garden cultivation, use the saline efflorescence of the soil as a manure for onions, tobacco and pepper, to give them a sharp bitter taste. The value of bone manure is not yet known, and every year tons of old bones are collected by the sweepers, who make a certain amount of money by disposing of them at different railway stations, whence they are carried to the coast for exportation. The amount of manure necessary every year depends chiefly on the kind of crop which is to be raised, but on the average 80 maunds an acre are sufficient. It is difficult to say how much of the cultivated area is regularly manured. All the cane, tobacco and finer sorts of vegetables, most of the maize and cotton, and half the wheat and rice, receive manure; so that about one-quarter of the crop-bearing area is annually manured more or less. But the district, as a whole, and particularly the manigated and flooded tracts, does not receive nearly enough manure for its requirements.

Harvest operations.

All crops, except cotton and some vegetables which are plucked by hand, are cut with a sickle. The reaper usually squats on his heels, grasps in his left hand as much as it will hold, and cuts the stalks close to the ground. The cut crops are allowed to lie where they fall by the reaper, and are made into sheaves (*bhāṭī*) by the women and children, and tied with cane fibre. The kharif crops are generally harvested by the zamindárs themselves, assisted only by their menials, but labour has generally to be hired in the spring. The hired reapers (*bhāṭ*) receive their wages in kind (*dāṭ*) over or two head-loads of wheat for every two men per diem.

As soon as possible after the reaping (*kharif*) is finished, the stacks are brought to the threshing-floor. This is usually close to the village site, or just by a well. Of late years the district authorities have insisted on all the stacks of the village being heaped up close together, so that if one zamindár wishes to fire his neighbour's stacks his own will go too. This custom has led to the threshing-floors being all collected close together. The threshing-floor (*pā*) is a circular piece of ground: the harder, the better. This is swept clear, and in well irrigated tracts the ground to a distance of 6 or 9 feet from the centre is plastered with clay and cow-dung. The stacks to be threshed are taken from the rack (*pasā*), close by and thrown on to the ground with a pāt block. Two or more bullocks are then yoked together and driven round and round the circle. They drag after them a heavy hurdle (*phalā*). This is a frame-work of *bāt* wood, on which are placed branches of *kākar*, or some other thorny tree. On the top of these, again, there is a lot of straw, and the whole is weighted with stones or earth. The oxen drag this hurdle round and round

in a circle, and the attendants keep turning over the whole mass with a fork to bring the unthreshed parts to the surface. When the threshing is complete the whole mass is heaped up in the centre. The *phali* is used only for wheat, barley, or mixed wheat and barley. Rice, gram and pulses are threshed out by the process known as *mehr degáh*. One bullock has its head bent towards its tail and secured in that position by a rope. Two or three others are joined to it, and they are driven round in a circle. The work is specially hard on the bullock nearest the centre of the circle, who is called the *mondhi*, as he has to move round a very small circle in a cramped position. Sometimes rice is threshed by hand. A hole some 20 to 30 inches deep is dug in the hard *rohi*, and the small sheaves are beaten on the edge of this by hand till the husked grain has all been separated from the stalk. Maize cobs are removed by hand, and, like *jowár*, are beaten with a stick. The cane stalks are prepared for the press by stripping with a sickle.

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Live-stock.Harvest opera-
tions.

The next process in the harvest is the winnowing (*udái*). The first step is to thoroughly toss the threshed mass with a fork, and get as much chaff as possible blown away. The remainder (*sendh*) is then taken up in baskets (*chali* or *chhajj*), held above the head, and allowed to fall gradually to the ground. The wind takes away all the light powdered chaff. The heap on the ground is carefully sifted with a fine brush (*mánja*) made of reeds. The grain is then heaped up, the heap being called *bohl*. There is still a certain amount of grain left mixed up with chaff and dirt. This residue (*ám*) is kept back till the very last, and is given to the harvesters when the work is all done. The hotter the season and the stronger the wind, the more effectually and rapidly do the operations of threshing and winnowing progress.

The rice grown in the district may be divided into three classes. The best kind, *mushkan* or *báshatti*, forms only about 15 per cent. of the total. It is cultivated chiefly in the rich *rohi* lands of Ráya and Pasrúr and in the canal-irrigated parts of Bajwát. The second class comprises the average varieties, such as *munji jhona*, &c., and is by far the largest, as it comprises 60 per cent. of the total crop. The remainder of the area under rice produces the poorest kinds, chiefly *dhán*, *ratúa*, *bára*, and *kharsá*. The land put under this crop is well watered and ploughed in May. It is then rolled. The best varieties of rice are grown in nurseries (*panni*) and transplanted when the shoots are about 8 inches high. This process is called *láwn*. But the most of the rice is sown broadcast. After sowing or transplanting, the crop has to be constantly soaked. In fact water should stand in the field till the grain is almost ripe in the ear. There is generally only one weeding which is carried out at the end of August. Rice is cut at the end of October, and if the rains fail, the destruction of the harvest, which is not secured by artificial irrigation, is certain.

Rice.

Chapter IV. A. Rice straw (*parali*) is used as fodder only when there is nothing else to be had. It makes good stable litter.

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Maize.

Maize is a sensitive crop, and can stand over-irrigation no more than drought. It requires careful cultivation, and no single benefits more by constant ploughing. The ground should be watered and ploughed from eight to twelve times in June and the beginning of July, and should be well manured. After the sowing, the fields should be again ploughed and rolled, and water should be given once a week unless there is good rain. Usually the land is ploughed after the young plants have appeared and it should be weeded at least thrice before the harvest. Jackals, dogs and birds are fond of maize, and once the cobs begin to form, the fields have to be carefully watched night and day. The stalks make poor fodder, usually because they are so much neglected, being left to rot in the fields.

Cotton.

Cotton is grown on both irrigated and unirrigated lands; but though it is more hardy than maize, it cannot stand prolonged drought. It is sown on *barani* lands in the end of March, and on well land same time during April. The land is first of all ploughed and rolled five or eight times, and then manured when this can be done. It is ploughed once when the plants are young, and is subsequently weeded twice or thrice. Under the rains are good the fields should be irrigated, but excessive rain causes the bushes to run to wood. Plucking begins in November and lasts for two months. It is usually carried out once a Friday. When the plucking is over, the wood is cut close to the ground and is used for fencing, thatching, or fuel. The cotton is sown again along with vegetables and melons, and the trefoil fodder grass, known as *soya*, is generally sown among the bushes just before the earliest pods burst. The best cotton is grown in the well irrigated villages between the towns of Daska and Sialkot.

Lower.

The great millet, known as *panir* or *chir*, is grown extensively for fodder. Very little is grown in this district for human consumption. *Panir* is very rarely irrigated, and receives nothing like the care and attention as maize. The land is ploughed twice, and sometimes it gets one rolling. The seed is sown in July when the monsoon breaks. The standing crop is never weeded. It is often sown with pulses, such as *moth*, *mung* or *urad*. The crop is cut while green as it is wanted, and when most of a field has been reaped in this way, the cattle are turned in to graze. The stalks (*bouhi*) make excellent fodder, which is much liked by the cattle.

Sugar-cane.

The land that is to bear sugar-cane cannot be ploughed too often. In this district the preparatory ploughings vary from ten to twenty, and the ground is always manured. Cane is never grown from seed. Each year, when a field is reaped,

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SUGAR-CANE.

about 5 per cent. of the stalks, which are carefully selected, are cut (*matti*) into lengths of about nine inches and buried in a pit. They are ready for planting in about three months. When taken out of the pit, they are placed lengthways in the ground and pressed down with the foot. The ground bearing sugar-cane has to be kept moist by steady irrigation when there is no rain, but unirrigated cane is generally superior to that grown on well lands. Cane is planted usually in March. It has to be weeded about five times before it comes to maturity. Cutting begins in December, after the rush of the kharif harvest operations are over. It goes on intermittently for about three months, and sometimes the presses are at work in Bajwat up to the end of March. Most of the cane is meant for the press, but in this district, where the cattle are, as a rule, stall fed, a considerable proportion is given to the cattle when there is a scarcity of fodder. There are various kinds of cane grown in Sialkot. *Ponda* is the large thick variety which is eaten raw. It is usually grown near large towns for sale in the bázárs. It is a paying crop wherever there is a market for its disposal, but the costs of cultivation are enormously high. The varieties known as *kitha* and *kitho* are really the same. They are very popular in the Darp tract, as they make good refined sugar. The Bajwat soil does not suit them so well. *Kitha* and *kitho* do not give a large outturn, but the *gur* is always very sweet. *Tiro* is thicker than the foregoing. The stalk is a bright green, marked with dark coloured slight cracks: hence its name. It gives a heavy outturn, but its *gur* is not very sweet. The *dhoul* variety is common in well irrigated tracts. Its stalks are long and thick, and are dark red in colour. *Madhla* is still thicker, but is very soft and gives a heavy yield of juice. When cane is grown for fodder the *saharri* and *do* kinds are used. These are never pressed. The quality of cane depends very much on the soil which bears it. The best cane is grown on the rich *darp* soil in Rāya, but both *rohi* and *moira* soils are also favourable. Curiously enough the richly manured fields round the village site bear a very poor class of cane, although the outturn in weight is enormous.

When the cane is cut the green tops (*qut* or *qind*) are broken off and the sheaths (*chhori*) of the stalk are stripped with a sickle. The cutting (*qadhar*) and stripping (*chheh*) processes are performed by the zamindār and his servants, who receive a share of the green tops, which are used as fodder, and a few stalks. The stalks are at once carried to the place where the press (*belua*) has been set up. This place (*gukhar*) is usually a yard with a low wall and a hut on one side. The press is in the middle of the yard. The presses are of two kinds. The wooden press (*das* *belua*) is a huge clumsy machine, which requires the constant attention of the village carpenter while it is in work. It is sunk in a pit. The cane

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stalks are made up in bundles of from 15 to 25 and passed into the rollers by a man who is called the *dhorá medhora*, who gets the highest wage as he runs no small risk of having his hand and arm crushed, as he has to keep guiding the bundle till it is fairly gripped by the rollers. Another man, the *ágá*, receives the stalks as they emerge from the other side. The same bundle is pressed over and over again, usually as many times as there are stalks. The juice (*ras*) is received in an earthen jar sunk in the ground. Two pairs of oxen and three men are required to work the wooden press. The iron or Behea press (*lohe da beha*) is much simpler. It stands above ground, and can be worked easily by one pair of cattle. The feeding can be done by a boy. This style of press is coming rapidly into favour in spite of the strenuous efforts of the carpenters, who lose heavily by it, to persuade the people that the iron rollers spoil the juice.

The juice is poured as soon as possible after extraction into a large flat iron dish (*karáhi*), which is placed on an earthen oven fed by the sheaves and crushed fibre of the cane, and sometimes by dry cotton stalks. No other fuel is so effective, as the proverb says: "Kamád ápie kakhín nál áphí sarda." Cane boils best on its own refuse. As soon as the juice begins to boil, it has to be stirred constantly with a thick stick (*ghámaran* or *mussad*). The boiling takes from two to two-and-a-half hours, by which time the mass begins to coagulate. All the time the scum is carefully skimmed. When the mass is ready, it is poured off into a hole in the ground, about 10 inches deep and 3 feet in diameter. This hole (*gand*) is carefully prepared and plastered with clay. The whole is then stirred about for some twenty minutes, when it is hard and cool enough to be rolled into balls (*roráin*) about the size of a cricket ball. The *gur* or molasses is now ready. The process of making unrefined sugar (*shakar*) is more elaborate, as the mass in the *gand* has to be manipulated with the hands.

In Bajwát the manufacture of *gur* is a very slovenly and dirty process as the sheaves are left on the cane and the juice is never skimmed during the boiling. *Khand*, the best form of country sugar, is not made now in Siálkot, as the zamíndárs say it requires an admixture of *jálá*, a water weed which has to be imported.

Other kharif crops.

The three principal pulses grown for the autumn harvest are *moth*, *múng*, and *múh* or *músh*. *Moth* is grown on sandy soils, and requires very little irrigation. The chaff makes good fodder. *Múng* is grown on stiffer soil and is not so popular as the leaves are not of much use as fodder. *Músh* is the most valuable pulse of the three. The grain makes excellent *dál*, and the cattle are fond of the leaves. It requires a fairly consistent soil and steady irrigation, but it is almost as sensitive

to drought and overwatering as maize. Sesamum (*tīl*) is grown chiefly on the high unirrigated parts of the district.

Pepper or chillies (*mīrch*) is grown in small beds by Aráíns. The inferior millets, *kangrī*, *maddal* and *chíní* are met with in most parts, but always in small quantities. *Bājra* is very little grown.

Wheat (*kanak*) is the main staple of the district, and occupies on the average nearly two-fifths of the total area cropped annually. There are four varieties met with in Sialkot. The most common is the *nikkī kanak*, or small wheat, with a hard red grain. It is hardy and thrives on unirrigated soils. The *raḍanák*, or large wheat, is distinguished by the size of the ear, the height of the stalk, and the bluish green tinge of the plant before it turns colour. This variety is not so common as the *nikkī kanak*, but is more extensively grown than the other two. Its cultivation involves much care and labour. The *chittí*, or white, *kanak*, which is also called *darádkhání*, is found chiefly in the Daska and Sialkot tahsils. The *ghoní* or *kanaká* is not popular on account of the small size of the grain. It is a white, beardless wheat. The lands should be carefully prepared for wheat, twelve to fifteen ploughings not being too many, but rarely more than four or five are given, followed by rolling. Careful cultivators give the field a thorough weeding once, but the wild onion (*bhagút*) is very difficult to eradicate on light soils. Wheat sowings begin in November and may last till Christmas. The time of sowing usually depends on the rainfall. Sowings on unirrigated lands are carried out a month or six weeks earlier.

Barley (*jáo*) is not nearly such a favourite as wheat, but is a most convenient catch crop. It is hardy and can be sown later, and ripens earlier than wheat. When the winter rains are delayed, much of the land in unirrigated tracts, previously prepared for wheat, is finally sown with barley. On *báráni* and *sailibá* lands it is often grown along with wheat or with gram, and in the *rohí* soils it is sometimes sown in fields from which rice has just been reaped. Land meant for barley gets from one to three ploughings and is never weeded. Barley *bhūsa* makes a good fodder.

Gram (*chhola*) is a less common spring staple. It can be grown on unirrigated sandy soils, and is often sown in lands which have just borne a light kharif harvest. The land is usually ploughed once or twice, and unless there has been heavy rain shortly before sowing, it has to be thoroughly watered once. Gram is a hardy plant, and can survive a certain amount of drought. It is often spoiled by high winds in March. Gram makes good *dāl*, and is also eaten whole. Young gram cut in March is often given to horses.

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Other kharif crops.

Wheat.

Barley

Gram

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Minor rabi crops

Rape is not much grown, but is sometimes sown in rows in the gram fields. It makes good fodder when cut green. *Massar* is more often met with. The *dál* best known to Europeans is made from its grain. It grows in alluvial lands, and is a hardy plant, except that it cannot stand frost. It is often sown along with gram, and more rarely with barley. *Tirumira* is grown in small quantities all over the district. Much of it is cut early for fodder, and what is allowed to reach maturity yields excellent oil. It is often sown with wheat. *Senji* is a trefoil fodder, which is grown on fields which have recently borne cotton or maize. The field is first soaked with water, and the *senji* is then puddled in by feet. It is a valuable fodder and is most useful when chopped up with the straw of wheat or barley, maize or *jowár*, and cane. Melons are largely grown for the late spring harvest, known as the extra rabi. The three varieties are the cucumber, the large green melon and the small yellow *tubhá*. Tobacco is grown for home consumption in very small patches near the wells. The commoner varieties of vegetables, such as onions, radishes, turnips and the Indian vegetable-marrow, are grown everywhere. Their cultivation is usually left to the Aráíns.

Crop diseases.

The crop diseases, or forms of blight, met with in this district are by no means few in number. *Tila* is a tiny parasite which attacks rice, cane, cotton, *jowár* and some minor crops. It is a tiny parasite which reveals its presence by a black greasy deposit on the leaves. It appears when there is a drought as the crop is ripening. It withers the sap in the plant. Rain stops its ravages to a large extent; but it is rarely completely eradicated. White ants (*śáuk*) attack most crops in sandy soils when there is a long drought. *Monara* is a small insect which bites the young sprouts of the cane seed when it has just germinated and the plants are showing above ground. It resembles the white ant but is much smaller. *Chaura* is a thin worm which appears on the sugarcane plants when they are approaching maturity. The leaves of the plants blacken, and the juice becomes thin and watery. *Kadda* is another insect which destroys cane in the same way, but it does not live on the outside of the plant, and is not washed off by rain like the *chaura*. *Ukhera* is the term by which the zamindárs describe the withering up of the sugar-cane in a drought in August and September. *Sangherá* is a slug which lives in the ground and feeds on the young cotton sprouts. It resembles the *ghuan*, another slug, which attacks hemp. The ravages of both can be minimized by careful weeding. When cotton withers for no obvious reason except drought, the people call the blight *kharsukha*, which corresponds to the *okhera* blight of cane. *Kohr* is a blight confined to maize. The plant throws out five or six cobs, all close together, and all empty of grain. The *tota*, a small green-beetle, often destroys the maize cob when it is only half-ripe.

The most common wheat blight is *kungi*, or rust. It is caused by the ravages of a minute insect which appears in the cold weather when there is a succession of cloudy days with heavy dew at night. The blades of the plant turn a rusty colour, and the grain shrinks in the ear. Heavy rain washes the rust off, and sunny weather also causes it to disappear. *Toka* also attacks wheat, tobacco and fruit-trees. It is a small insect which, as a rule, appears only in lowlying *roh* lands and attacks the sprouts of the early sown wheat after germination. *Toka* is never seen after November, as it dies of cold. The *tiliar* bird is a useful check on this pest. *Bhagoga* is a larger insect with a brown body, which eats the blades of the plants. *Sundi* is a small insect of the caterpillar order, which nibbles the tops of the ears just as they are forming. *Kang'iri* is a blight which causes the grain in the ear to crumble away in a black ash. *Mamman* is a weakening blight which shrivels up the grain. The grain does not turn colour. Barley never suffers from *mamman*. The three foregoing diseases appear only in season, of heavy rain. When the grain of wheat and barley is forming in the ear in March, the strong winds common in that month shake the crops and loosen their hold on the soil, thus dwarfing the grain. This is called *ukhera*, and is commonest on sandy or lately irrigated fields. *Chamak*, or lightning, is supposed to injure the pulses if there is much of it at blossoming time. The zamindars say that a sure way of preventing harm from this cause is to expose the seed to lightning before putting it into the ground. *Lurhi*, a small insect, attacks *massar* in rainy, cloudy weather. *Pundra* is a red coloured worm with a black head, which eats up the leaves of the melons. It can be checked by the application of ashes to the ground, or by careful weeding. Melons, which are grown on heavily-manured land, are attacked, just when they are coming to maturity, by a small insect called *liga*, which burrows beneath the outer rind. Its presence quite spoils the plant for food. *Marir* is a small worm which nibbles away the roots of tobacco plants. Careful weeding is the only remedy. In addition to these insects and blights, the crops are exposed to the ravages of rats, parrots and other birds, and locusts. These pests need no description.

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Crop diseases.

The different staples have been referred to by their popular names. For purposes of identification the following table is given, showing the English, vernacular and scientific names in juxtaposition :—

Nomenclature of
staples.

English.	Vernacular.	Scientific.
Rice	Munji, jhoua ..	<i>Oryza Sativa.</i>
Maize	Makhi	<i>Zea Mays.</i>
Sugar-cane	Kandi	<i>Saccharum officinarum.</i>
Cotton	Kapiti	<i>Gossypium herbaceum.</i>
Great millet	Jowar	<i>Sorghum vulgare.</i>

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 Nomenclature of
 staples.

English.	Vernacular.	Scientific.
Spiked millet ...	Bāṛa ...	<i>Pennisetia spicata</i> .
Pulses ...	Moth ...	<i>Phaseolus acontifolius</i> .
	Mung ...	<i>Phaseolus mungo</i>
	Mah ...	<i>Phaseolus radiatus</i> .
Oilseeds ...	Til ...	<i>Sesamum Orientale</i> .
	Toria ...	<i>Brassica juncea</i> .
Italian millet ...	Kangri ...	<i>Pennisetum Italicum</i> .
	Swānk ...	<i>Oplismenus frumentaceus</i> .
	China ...	<i>Panicum mollicornium</i> .
Egg plant ...	Baingan ...	<i>Solanum melongena</i> .
Wheat ...	Katak ...	<i>Triticum aestivum</i> .
Barley ...	Jāo ...	<i>Hordeum hexastichum</i> .
Gram ...	Chhola ...	<i>Cicer arietinum</i> .
Linseed ...	Atsi ...	<i>Linum usitatissimum</i>
Lentil ...	Massar ...	<i>Ervum lens</i>
Trifol ...	S-aji ...	<i>Melilotus parvidora</i> .
Rape ...	Sarsou ...	<i>Brassica Campestris</i> .
Tobacco ...	Tamāku ...	<i>Nicotiana tabacum</i> .
Poppy ...	Pest ...	<i>Papaver somniferum</i> .
Potato ...	Añi ...	<i>Solanum tuberosum</i>
Melon ...	Kharbuza ...	<i>Cucurbita melon</i> .
Water-melon ...	Tarbūz ...	<i>Cucurbita citrullus</i>
Onion ...	Cande ...	<i>Allium cepa</i> .
Carrot ...	Gājar ...	<i>Daucus carota</i> .
Radish ...	Mūh ...	<i>Raphanus sativus</i>
Turmeric ...	Baldi ...	
	Maddal ...	<i>Eleusine Coracene</i> .

Consumption and
 food supply.

The area under each of the principal crops will be found in Table No. XX and Table No. XXI shows the estimated average field in sérs per acre of each of the principal staples. These are cautious estimates taken from the printed assessments reports recently submitted for each tahsil. The average consumption of food by an agriculturist's family has already been noticed in Chapter III, Section B.

The total consumption of food grains by the population of the district, as estimated in 1878

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	943,057	1,400,994	2,344,051
Inferior grains	1,581,007	889,063	2,470,100
Pulses ...	249,632	401,133	650,765
Total ...	2,773,696	2,691,220	5,464,916

for the purpose of the Famine Report, is shown in maunds in the margin. The figures are based upon an estimated population of 1,005,604 souls.

On the other hand, the average consumption per head is believed to have been overestimated. A rough estimate of the total production, exports, and imports of food grains was

also framed at the same time; and it was stated (page 151, Famine Report) that while some 68,000 maunds of rice are annually exported to Rāwalpindi, Amritsar and Lahore, no less than 276,500 maunds are imported each year into the district, of which some 161,550 maunds come from Ferozepur, some 69,000 maunds are wheat from Jhelum, Gujranwala and Jalandhar, and about 29,000 maunds are pulses from Amritsar and Jalandhar.

Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The *takus* in this district have been already described in Chapter I. The only one which is used as a forest reserve is Rakh Tālmawāla on the Chénāb. Government rights in this are absolute. It is covered with *dhūl* trees, and is not a property of any great value.

Much attention has been paid by the district authorities of late years to arboriculture. Local Boards have not shown themselves to be very enthusiastic about the subject, and the planting of most of the trees along the roads since 1889 has been carried out under the direct supervision of the Deputy Commissioner. At present there are 838 miles of road suitable for arboriculture, but only 98 of these are fully stocked. On the other hand, some of the main lines of communication have two rows on each side, so that the actual mileage under trees is considerable. There are no plantations, properly so-called, in Sialkot, but there are now 7 nurseries covering a total area of 8 acres. The income from arboriculture has risen from Rs. 14,860 in 1886-87 to Rs. 28,611 in 1893-94. It is chiefly derived from the sale of food wood. There is a steady annual surplus of income over expenditure, which has risen from 49 per cent. in 1886-87 to 11 per cent. in 1893-94. The income from arboriculture is larger than that of any other district in the Province; the district with the next largest income being Simla, which is 42 per cent. lower than that of Sialkot.

Table No. XXII shows the live stock of the district during various periods, and as ascertained at a special cattle census carried out during the recent settlement. The zamindārs of this district do not rear their cattle themselves. There is no grazing, and the farm cattle are generally all stall-fed. Agricultural stock is purchased at the two large fairs held every year in Amritsar, and a third fair in the Jhang, Gujranwala and Gujrat districts. Buffaloes and male buffaloes are indifferently used for all farm operations, but the latter are increasing in number every year, while the former are becoming more scarce. They cost less money, which in a district like this, where the zamindār's command of capital is extremely limited, is a paramount consideration; but they feel the heat, and require to be bathed regularly if there are no pools in which they can wallow. Cows are never used on the well or with the plough, but cow-buffaloes have to do draught work when they are past

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calving or when their owner is too poor to buy substitutes. Cows are everywhere preferred to milch buffaloes for milk, partly because their calves are more valuable. Wherever the wells are deepest, there are to be found the best breeds of cattle. Many of the villages round the city and cantonments do a large carrying trade, and can afford to keep good animals. The farm-stock of Bajwāt is of the poorest description. It is all imported, and rapidly deteriorates. Its chief fodder is poor rice straw which is supplemented by sugar-cane, *jowār* and the worst of the inferior *rañi* grains. What grazing there is, is bad. The cold and damp also of this tract are great, and the cattle are not strong enough to resist them.

The food of the cattle varies with the character of the season, the nature of the work they have to perform, and too often with the financial condition of their owner. But the following sketch gives the ordinary system of feeding. In April and May the fodder is *amāna*, *sonjī*, *methra* and rape chopped up with *bhāsa*. In June and July generally only *bhāsa* is given. In August and September grass and green *jowār* are chopped up with *bhāsa*. In October and November *jowār* is either given alone or mixed with *bhāsa*. In December and January the same food is continued, but sugar-cane is mixed with the fodder or given by itself.

In February and March turnips are chopped up with *bhāsa*, or given alone, but by the end of March the store of *bhāsa* is becoming exhausted. In the rice-growing tracts rice straw (*panālī*) is sometimes given, but it is a debilitating food. Besides these articles of fodder, a certain proportion of the crops grown primarily for human food go to support the cattle. Maize, rice, pulses and oilseeds are all used in this way, and a considerable amount of green wheat and barley is cut every year for fodder. The proportion of each crop used as fodder varies in different years and in different tracts, but the aggregate annual amount is a serious strain on the resources of the people.

Cattle disease is prevalent in most parts of the district, and the people, as a rule, do not appreciate the advantages of sanitation and the segregation of infected animals. *Wāh* or *mamrūn* is a dysentery infection of the bowels which usually appears in autumn. It is a dangerous disease, and is generally fatal. The local remedies are balls of powdered pomegranate rind (*naşp*) mixed with kutter, *saat* (*Famienium vulgare*) boiled with molasses, *āharzōn* (*Coriandrum sativum*) and *mehndi* (*Larsonia acutis*) well soaked in water.

Anthrax (*qāṭhātū*) is recognised by a swelling of the throat glands, and the emission of blood from the tissues of the tongue and throat. No medicine is given, but the affected parts are branded with a red-hot iron, or poulticed with heated *bhāsa*. Few cases recover.

Foot and mouth disease (*mukhor*) is a vesicular eruption in the mouth and feet, which, if not checked, at once, breeds maggots. The people apply water mixed with lime, peach-leaves or the refuse of tan-yard. The disease is not fatal.

Colic is common and is known by different names according to the symptoms. *Aphráh* is a swelling of the stomach caused by eating poor *jowár*, *maina* or *senji*. The remedy is a pickle made of mangoes and carrots. *Súl* and *garání* are not so serious as *aphráh*, and are really forms of simple indigestion. As medicines the zamíndárs administer salt and soap, *ghí*, aniseed or molasses mixed with peppermint.

For *jhola*, or staggers, they give hemp and molasses mixed into balls of *guggal* (*Amyris Carusmiphora*), or a hot mash of wheat and ginger. Rheumatism (*ghathíá*) is cured by the branding of the affected part, and by molasses and flour mixed with sweet oil.

Chest diseases are most common in the cold months. Asthma (*hulá*) is treated by bleeding the animal at the nostrils and dosing it with lime leaves soaked in *ghí*. Ordinary coughs are usually left to take care of themselves.

Horses and ponies are less numerous than in most districts of the Province, and the indigenous breeds are poor. Few zamíndárs have enough capital or opportunity to indulge in breeding. Sheep and goats are kept generally by the village menials, the former for their wool, and the latter for milk and slaughter. Donkeys are largely used as pack animals and are usually kept by the village potters. Camels are not kept to any extent by the people.

The price of cattle varies very much, but the following table gives the approximate prices :—

Animal.	Price.
Bullock	from Rs. 120 to Rs. 20.
Cow .. .. .	.. .. 60 20
Male buffalo .. .. .	.. .. 50 15.
Female buffalo .. .. .	.. .. 130 80.
Goat .. .. .	.. .. 12 4
Sheep .. .. .	.. .. 5 8
Donkey .. .. .	.. .. 70 15
Mule .. .. .	.. .. 200 60.

Chapter IV, A.

Agriculture,
Arboriculture
and Live-stock.

Agricultural stock.

Chapter IV. A.

Agriculture,
Arboriculture
and Live-stock.

Cattle breeding.

Mr. Prinsep took a great interest in improving the breed of cattle in Siálkot. He imported the small bulls from Hissár as early as 1863, and since that date drafts of these animals have been received at different periods. There are, according to the latest returns, 49 Hissár bulls in this district. Their stock is much prized by the people.

Horse-breeding operations were first started in Siálkot in the beginning of 1882, when one stallion was sent to each tahsíl, and the branding of mares fit for breeding purposes was introduced. At present there are 4 horse and 6 donkey stallions standing in the district under the control of the Department of Horse-breeding Operations. Particulars are given below:—

Tahsíl.	Station	Number of horses.	Breed of horse.	Number of donkeys.	Breed of donkeys.
Zafarwál ...	...	...	...	1	Italian
Báya ...	Báya	1	Arab	1	"
Paerúr ...	Paerúr	1	Thorough-bred English	1	"
Siálkot ...	Siálkot	1	Arab	1	"
	Phukhlán ...	...	...	1	Persian.
Daska ...	Daska	1	Norfolk Impster	1	Italian
District ...	...	4	...	6	...

The young stock got by Government stallions out of mares is shown in the following table. Mares suitable for breeding purposes are now branded with the letter V. I.—

YEAR.	HORSES.			DONKEYS.		
	Cobs.	Fillics.	Total.	Cobs.	Fillics.	Total.
1888-89	17	11	28	10	15	25
1889-90	21	12	33	11	10	21
1890-91	20	11	31	22	22	44
1891-92	20	15	35	20	32	52
1892-93	21	12	33	20	21	41

The number of mares served by horse stallions in 1893-94 was 135, and by donkey stallions 492. **Chapter IV, A.**

With a view to encourage pony-breeding in the district the District Board has lately purchased four undersized Arab stallions for serving mares which are too small for the Government stallions. These stallions are located at Siálkot, Pasrúr Zafarwál and Ráya. The services of these small stallions are much sought after by the people. **Agriculture, Arboriculture and Live-stock.**

Horse.
Pony stallions.

An annual horse show was established for the first time at Siálkot in 1889 in combination with a cattle show. The show was held for the first three years in October, but this clashed with the Gulu Shah cattle fair at Koreke in Pasrúr, and the date has now been changed to March. The site is a piece of ground on the left bank of the Aik, close to the Baba-ke-Ber shrine. The Imperial grant has now been withdrawn, as horse-breeding in the district was not considered sufficiently advanced and the fair will for the present be supported by the District Board, and not officially recognised. Prizes will continue to be distributed for horses and ponies bred locally, but the show will be closed to outlying districts who formerly carried off most of the rewards.

The cattle show lasts for about a week, and the cattle, as they are bought and sold, pass out and in the whole time. Each sale is registered and a small-fee is taken on sales and in the form of gate money. The average number of

Detail.	No. present at fair.	Detail.	Amount.
Bulls and Bullocks	2,367	Cattle sold	5,070
Cows	1,786	Price obtained	79,675
Buffaloes	3,213	Average per head	14
		Prize money awarded	220

cattle exhibited at the fair, with the details of sales and prizes awarded, are shown on the margin. The averages are those of the last five years.

SECTION B.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age, as returned at the census of 1891. The figures are useful, as they show the occupations of none but males over 15 years of age. This information has been obtained from the tahsil vernacular Census Register No. 15. The total number of males over 15 years of age is 355,849, whereas this table specifies the occupations of only 329,543 **Occupation of the people.**

Chapter IV, B. persons, or 92·6 per cent. The figures in the table are summarised below in percentages of the total:—

Occupations, Industries, and Commerce. Occupation of the people.	Government	...	...	...	...	...	23
	Pasture and agriculture	..	...	...	...	...	55·9
	Household service	..	...	...	...	...	13·3
	Artizan	...	...	...	...	...	17·8
	Commerce	..	..	...	...	...	1·3
	Professional	...	...	...	...	...	8·1
	Indefinite and Independent	...	...	...	...	...	1·3
	Total	...	...	...	...	...	100·0

The classification must always be unsatisfactory, as explained in Chapter XII of the Census Report, on account of so many persons following several occupations distinct from each other, like the *kumhār*, who may be a potter, a brickmaker, a donkey driver, or a common carrier; or the *chūhra*, who is both a scavenger and an agriculturist, and for this reason it is impossible to give an exact idea of how many should properly be classed as agricultural and non-agricultural. The *chūhras* form 7·3 per cent. of the total population, and very nearly all either combine agriculture with their legitimate occupation, or depend in great measure for their livelihood upon the yield of agricultural pursuits. Complex occupations are the great obstacle in the way of obtaining complete and exact information under this head. More detailed figures will be found in the original Census Table No. XVII B. and Abstracts Nos. 90 and 93 appended to the Census Report of 1891.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1893-94, the most important of which are paper, glazed earthenware, iron, brass and bell-metal work, pashmina shawl-dyeing and cheap cloths.

Manufactures.

Papers.

Siālkot has always been renowned for its paper manufactures, and has given its name to certain descriptions of paper. There are 50 paper factories, confined chiefly to the suburbs of the city, which give employment on the average to 350 men and 50 women. The process of manufacture is as follows: The raw material consists of old cloth, gunny-bags, paper and fibrous plants. It is all chopped up by hand, moistened and mixed up with certain alkaloids (*saḥjī*) and lime (*chūna*). It is then well pounded by a heavy beam worked by the feet, and is washed four or five times while the pounding is going on. The rude pulp, which is fairly clean by this time, is put in a small masonry trough (*haut*) filled with water. The maker then takes a frame (*khīsī*), on which is stretched a porous

screen (*mez*) of fine grass, and dips it in the water in a vertical position. He then slowly raises it to a horizontal position under the surface, and moves it gently so as to distribute the pulp equally on the top. The screen is then raised slowly, and the water is allowed to gradually drain off. The pulpy moist sheets are then placed, one over the other, till the required thickness is obtained, and are plastered on to a wall previously smoothed carefully with fine lime. When dry the paper is stripped off and smeared with starch to stiffen it. It receives also a small admixture of sulphur to bleach it and render it impervious to the attacks of insects. It is then vigorously polished with a large round, flat stone (*shánwán*). The sheets are then ready to be cut into the proper sizes. Eight persons—seven men and one woman—are usually required for each factory. The price of the paper per ream (*gaddi*) varies from Rs. 3 to Rs. 12, according to its quality. On the average two thousand reams are annually exported, and three hundred more are sold in the district. The average amount realized is Rs. 5 per ream, or Rs. 11,500 in all. Many of the paper-makers own land, or combine other pursuits with the exercise of their hereditary profession.

Chapter IV, B.

Occupations,
Industries, and
Commerce.
Manufactures.
Paper.

There are only two regular factories for the production of glazed earthen-ware, and these are both situated in Sialkot city. The articles most commonly manufactured are tea-pots, ink-pots, cups, vessels for holding oil, milk or bread, and several other domestic or agricultural utensils. The material used is the common stiff clay. The glaze is obtained by an admixture of the oxides lead or tin, borax, copper and zinc, previous to the ware being baked in the kiln. Lead, tin and borax produce a green glaze, or, if copper be added, a yellow glaze. Lead and tin, by themselves, produce a white colour, and powdered zinc, added to the other four ingredients, gives a reddish tinge known as (*sharbatli*). The workmanship is crude, and the articles are all very cheap. About Rs. 650 worth are exported on the average and Rs. 200 worth are sold in the district every year.

Glazed earthen-ware.

The village of Kotli Loharán, about three miles north-west of cantonments, is famous beyond India for the work of its ironsmiths. The metal used is chiefly iron, and the work is of two kinds. The inferior workmen make locks, keys, knives and stirrup irons to meet local demands. The *koft*, or damascened work, alluded to in Mr. Kipling's note, quoted below, is prepared by the better class of artisans. All kinds of articles for use and ornament are made, such as shields and arms, betel-nut cutters, knives, boxes, plates, inkstands, and so on. The material used is iron, and gold and silver are used in inlaying. The iron is usually prepared by an ordinary smith, who makes it over to the skilled workman. The latter first burns, and then polishes it when it is ready for damascening. This is done with a steel pen. It is then heated to give a blue tinge to the carving. The gold or silver

Iron-works.

Chapter IV, B.
Occupations,
Industries, and
Commerce.

Iron-works.

wire is then pressed into the scrolls with an iron pencil. The whole is again heated, and when cold is rubbed with a small pumice-stone. It is then dipped in an acid solution of dried unripe apricots, called *kashra*, and is again heated. It is then ready for the market. It is impossible to give even an approximate estimate of the value of the articles sold every year. A brisk trade is carried on all over the Province, and what is now known as "Kotli" work finds its way in considerable quantities to Europe and America.

Other metal-work.

Bell-metal or *Kánsi* is manufactured from copper and tin. These two metals are cut into small pieces, and mixed in the proportion of four parts of copper to one of tin. These are melted together on a clay furnace, and the molten product is formed into cakes as it is drawn off. These cakes are again heated and beaten into the required shape on an anvil. If the vessel is to be carved, it is mounted on a lathe and turned with steel tools, after which they are filed smooth. The manufacture is carried on chiefly at Kot Daska, where there are 144 men employed in 16 factories, and at Kila Sobha Singh, where there are seven factories. The operatives are paid according to the weight of metal they turn out, generally at a rate of five annas a maund. The workers are not independent, as the material is supplied by a capitalist, who is usually a money-lender.

The manufacture of brass vessels is more elaborate. A clay model of the vessel to be made is first prepared and smeared over with a mixture of hemp-fibre and cowdung. A coating of wax is then given, and this again is covered over with four layers of stiffened clay. The mould is put in a wood fire, and the wax, when melted, runs out of a small hole in the bottom. The brass is then melted in a crucible, usually in the proportion of 6 sérs of copper, 4 sérs of zinc and $4\frac{3}{4}$ chittacks of borax. This is poured into a hole in the top of the mould, that at the bottom being carefully closed. When cold the mould is broken up and the vessel is turned on a lathe. Workers in brass unlike the workers in bell-metal are usually independent. They find all the material and labour themselves, and have no middleman to share in their profits. Brass factories are found in Kot Daska, Kila Sobha Singh, Nárowál and Zafarwál. All kinds of vessels are made, and the export trade is considerable.

Cast brass (*bharth*) is prepared in the same way as the ordinary brass, but the ingredients are 12 sérs of copper, 10 sérs of zinc, 11 chittacks of tin and 18 chittacks of borax. Cast brass is usually burnished with coarse hair. The price of a brass or bell-metal utensil varies with the weight and the amount of polish and carving. Bell-metal varies from

Re. 1-3-0 to Re. 1-15-0, brass from Re. 0-14-0 to Re. 1-2-0, and cast brass from Re. 1-3-0 to Re. 1-12-0 per sér.

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Commerce.

Pashm is the vernacular name for the fine wool of a breed of goats found on and beyond the Himalayas, and the word *pashmīna* is used in speaking of any fabric made from that wool. The wool is imported from Tibet and Kashmir, generally via Amritsar. The class of *pashm* used in this district is generally inferior, and is known in the trade by the name of *wahīb shūhī*. The work is confined to Kila Sobha Singh, where there are nearly two hundred men employed in the factories. It was introduced to this district only thirty years ago. The process of cleaning, cording and sorting is very tedious, and usually results in diminishing the weight of the wool by one-half. The refuse is used in the manufacture of felt cloths of all kinds. *Pashmīna* is woven in the same way as ordinary country cloth, but the sheets are broader. Inferior *pashmīna* called *garbī*, is made with a cotton warp.

Pashmīna.

Shawl borders are also manufactured at Kila Sobha Singh and Pasrūr. The fabric has a warp of silk and a woof of wool, but lately a cheaper article has come into favour. This has a warp of cotton and a woof of locally manufactured wool instead of *pashmīna*.

Pasrūr is the only place in the district where the cotton weavers prepare cloths other than those ordinarily woven by the common village *jūhās*. But these cloths are all inferior, and there is little export trade. The most common varieties are printed floor cloths (*jūjam*), counterpanes (*līhāt*) and *bīnchī*, which is a cloth with a pattern effected by tying up tight little knots all over it at regular intervals so as to make breaks in the colour when the piece is dyed. *Khadūr*, a strong home-spun cloth, and red *sālū* are also made. These cloths are all cheap, their prices per hundred yards ranging from Rs. 2 for *sālū* to Rs. 10 for *jūjam*. The *jūjam* cloths are the most expensive because of the time spent in the printing process. When the cloth leaves the loom it is washed with some alkali to remove the starch, and is then boiled well in a cauldron. It is then dipped in a solution of various acids, which gives it a yellowish colour. The printing is effected by means of blocks of strong, dark wood, on which the pattern stands out in bold relief. The cloth is damped and tightly stretched, and the blocks, covered with a solution of gum and alum, are pressed on it by hand. It is then dyed. The printed parts take on the dye readily, the other parts changing from yellow to red. The cloth is then spread out, and water is sprinkled over it several times. The object of this process is to cause the reddish tinge to disappear. The whole is then stiffened with a paste of gum, flour and lime, and is dyed again with

Other cloth
fabrics.

Chapter IV, B.
Occupations,
Industries, and
Commerce.

Wood-work.

any colour that may be required the printed parts keeping their original colour.

Every village carpenter knows how to rudely carve the door and other wooden parts of a house. But, except in the large towns and in Bajwāt, good carving is rarely met with. There are two or three really good wood-carvers in the city and cantonments, but there is no trade to speak of in this department of artistic workmanship.

Mr. J. Lockwood Kipling, late Principal of the Lahore School of Art, kindly furnished for the last edition of this Gazetteer (1881) the following note on some of the special industries of the district. It is re-produced here, as it is still in most respects an accurate description, and Mr. Kipling had a unique knowledge of the subject :—

The industries for which Sialkō has a reputation in Punjab bāzārs are the brass work of Daska and Pasrūr, the lot or damascened work of Kotli-Lohān and the paper of Sialkō. Among Europeans, Sialkō lacquers and badminton bats with silver-mounted riding canes, represent the manufactures of the district.

But there is a considerable amount of hand-loom weaving in cotton fabrics, such as saris for ordinary rustic wear, with others striped with silk of a better kind. Some of the latter at the Punjab Exhibition were well spoken of. But the only wooden sent was some *konra* edging in shawl work from Pasrūr.

Cotton printing.

The coloured printing of Pasrūr and Sialkō was done mostly on smooth imported cotton cloth, which seems to be a mistake. There is more grain and texture in hand-loom cloths, and the colour is richer and better in quality when stamped on its rough surface. But the design and colour of the work, apart from this defect, are commendable.

Plough-irons.

The plough-irons of the district are brighter in colour than in some places. At least many of them have been sent home; but there is not a regular trade as in the neighbourhood of Lahore and Amritsar.

Kotli or damascened work.

The smiths and blacksmiths of Kotli-Lohān, near Sialkō, produce a large quantity of cast-irons, shanks, gadroons, and stands, and other articles of an ornamental character, in iron and steel ornamented with fine patterns in gilt wire, rubbed into the surface of iron roughened to a uniformly toothed surface, with agate harnessers.

The iron or steel are subsequently glazed by a tempering heat. The greater part of these articles are required for iron and not in the good quality, of which the best are made. The smiths practically design the forms of the articles, and the damascener's trade what is given to him. It seems there will always be some demand for specimens of this art for decorative purposes, but the supply is greatly in excess of it. When seen in quantities, the ware, owing to the minuteness and monotony of the designs is very tiresome. Nor does it seem capable of extensive application, practically the work is unsaleable in London or Paris as a regular article of trade, a fact which the poor *lo'ās* are slow to recognise. The price asked are usually much higher than the value would be, and when it is sold at all the profits are fairly high. The forging of a plate in soft iron is obviously no very elaborate business, and the cost of the slender gilt wire with which it is encrusted is small. But really

choice pieces in which the iron or steel is chiselled in foliated patterns in relief, or when the forging is intricate and there are many joints, cannot be produced cheaply. There are not many purchasers who can appreciate these differences at their true value.

Koti work is considered as handiwork, and fetches a high price, no matter how cheaply it may be produced, and the makers are often disappointed in their expectations. A large proportion of the articles shown at the Punjab Exhibition and of those sent to the Calcutta Exhibition of 1883-84 were returned unsold, the prices being generally marked too high. At the latter exhibition, in order to give each maker a fair chance, the number of contributions from each was limited to six. From Kotli-Lohian, 62 separate consignments were received. It is scarcely likely that there are so many separate and distinct workshops, nor was it thought desirable to inquire very closely into the authenticity of the names given. It is at least certain that there is in this district a large number of men practising a craft which is not without refinement and beauty, who are hand put to it to relieve

Chapter IV, B.

Occupations,
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Koti or damascened
work.

Daska is commonly spoken of as a sort of brassware manufacture. Some of the work is good, but there is nothing to distinguish it from that of other places in the Punjab.

Brass-ware.

Punjabis are more inclined to wander than seems to be generally recognized. They are found acting as pedlars in Hong-Kong, and as firemen on board P. and O. steamships. Hawkers of small wares in wool and of *log* work from Kotli-Lohian are frequently seen in the streets of Calcutta and Bombay; and the writer is acquainted with one who has included Italy, France, and England in his travels.

Racquets, canes, &c.

It is a mystery where the profit comes in for the vendors of the plects, canes, &c. The articles they sell are no light weight, and frequently comprise roughly-carved brackets and book-shelves from Jalindhar; shuttlecocks from Ambala; bats, silver-mounted canes, and felling bat pegs from Kotli-Lohian; with tin snags from Lahore. All these are sold at rates below those fetched by English articles of the same kind. The best Sialkot bat is inferior to those by English makers, though by no means a contemptible piece of workmanship.

Mr. R. H. Baden-Powell, in his "Punjab Manufactures," gives the following account of the Sialkot manufacture of paper:—

Paper.

Nothing can be ascertained as to when the manufactures for paper started and who was the originator. The origin of the manufacture is, however, supposed to have been about 603 years ago, in Imperial times, when Sialkot was a city of great importance. The common story runs, that a king, whose name has not been handed down to the present time, used to have the pulp beaten by the people, but hitting the pulp from the water was done in secret, in a walled enclosure, and each sheet was valued to him at the then current rupee. One day his son-in-law was rather curious to know the art, and, through a hole in the wall of the enclosure peeped and found out the way it was done; after this it became quite common. The chief places for paper manufacture in the Sialkot district are Buzurg, Himpri, and Nakop, the dealers of the city of Sialkot. From excavations and ruins it seems that the site was the same. Villages are the old manufactures of paper. The main stream, the Aik, flows by these villages, and the manufacturers attribute the excellence of their paper to some quality in the water of the Aik. The paper of best quality, and it earned in this district is called *pat* or *ch*, and is named after the great Mogul Emperor. It seems he came to Sialkot and ordered a superior kind of paper to be made; the quality made was what is now produced. It is the most expensive, and lighter in weight than other descriptions of native paper. It is chiefly used in manuscripts of the Koran, the Purans, of the Hindus, and for *surat*. The rest are, for common use, of different qualities. One-third of the total quantity of paper manufactured is sent to Amritsar, and the other half taken by the Kakezas, who are Rajputs as far as Peshawar; very little finds its way lower down than Amritsar.

Chapter IV, B.**Occupations,
Industries, and
Commerce**

Racquets, canes, &c.

^a The paper-makers are a mixed community of Awāns, Tarkhāns, and Lohāns. Each factory or *kākhāna* is a separate firm. In the time of the Emperors the yearly proceeds used, it is said, to amount to eight lakhs. The paper was in popular use at Delhi; during the Sikh rule the business declined to 20 factories, and a sale of Rs. 25,000. Under British rule the manufactories have again increased; there are 82 factories in all, giving employment to nearly 1,000 men, and yielding an income of three quarters of a lakh of rupees yearly.

^b The above was written some years since, and it is probable that the figures given are no longer applicable. The competition of the jūls, none of which with all their resources have greatly improved upon the best Snātkot stuff has had an injurious effect on the manufacture. The Government orders are that jūl paper shall be employed for vernacular writing and for envelopes in all public offices. But in spite of the fact that in addition to this monopoly, the Government has for some years given prizes for the best jūl-made paper, the manufacture has not in the least degree improved, and district officers have recently had occasion to complain of the quality of the article; they are compelled to buy, alleging that they could be better and more cheaply served in the open market. The reason of this is not far to seek. The paramount consideration for a paper mill is the presence of an abundant supply of clear running water. This, Mr. Baden-Powell has shown, is possessed by Snātkot, and it is not possessed by the jūls. But the jūls have been of some use in making experiments with other fibres, if they have not completely satisfied the requirements of district officers. It may possibly appear to some who have not had occasion to consider this subject, curious that in a country to be weavers there are no rags in the paper-maker's sense. Much of our English paper has been worn on English books; but here there is no ratter so torn as not to find some forlorn weaver and there are no ragpickers. *That* then, is the staple fibre, and with proper preparation it is a very good one. It is 'lengthened,' however, with old waste paper, the fibre of which is inferior in strength. Good Kashmir paper, of which the best Snātkot-made is an imitation, stands wear and tear and changes of climate almost as well as some of the best old Dutch and Venetian paper known to the lovers of old books. Hammered MSS. on this paper, some of which probably came from Snātkot, may be often met with in perfect condition, though they have been exposed to alternations of great heat, dryness, and excessive moisture. It is far otherwise with the best English paper of modern make. Moxon's edition of Tenison, printed in 1857, was on the best paper then procurable, and my copy has many leaves which are clamped-spotted and 'foxed.' The exquisite surface-finish gained by the use of much size and many chemicals does not, in fact, stand. There is now a reaction in favour of less size and more substance, and hand-made papers are again coming into vogue. If the jūl competition were removed and the independent paper-makers of Snātkot and other places had a chance, we might perhaps see an improvement in their trade.

These remarks require little modification now. The Pasūr printing is not done so often on smooth imported cloth as used to be the case, and there is now practically no trade in *phulkūrs*. The trade in *koft* work has certainly extended in the last ten years, and the manufacture of racquets and other articles of sporting gear has made great strides. Indents are now received from all parts of India for polo-sticks and badminton bats. The paper trade, owing to the competition of our jūls, has declined considerably.

The Belfast Flax Company

In 1861 a company was started at Snātkot under the title of the Belfast Flax Company, having the object of encouraging the growth of flax in the district, with a view to its exportation to England. For a time the company appeared likely to succeed, the flax shipped to England being pronounced by competent authority to be equal in quality to the best Irish flax.

Owing, however, to the difficulty of procuring seed from Europe in good condition, and to the apathy of the peasantry of the district, who could not be induced to persevere in the cultivation of the plant on the approved methods it was sought to introduce, the company found it impossible to continue the enterprise. In 1860-61 the Secretary of State authorized an advance to the Association of £1,000 per annum for two years, on their engaging to carry on their operations for three years

Chapter IV. B.
Occupations,
Industries, and
Commerce.

The Belfast Flax
Company.

	Mts.	Price paid.
Flax straw	2,533	Rs. 84
Seed, the produce of acclimatised)	40	„ 1,350
Seed	231	„ 1,404
Imported seed		
Total	3,257	„ 4,208

certain. In 1862-63, 200 acres were successfully cultivated, of which the outturn is marginally noted, giving an average of Rs. 22 per acre. The company ceased operations in 1867. For some

time the business was carried on by Messrs. Bertola, Cox & Co., but they too relinquished it in 1869.

There are no statistics available for the general trade of the district, though Table No. XXV. gives particulars of the river traffic that passes through the district. The principal or only seat of commerce is Sialkot itself, into which is drawn what little surplus raw produce there is in the district, the larger portion of which is consumed in the city and cantonments. Very little is exported to other parts of the province. Grain is exported in small quantities by the city merchants ; a certain amount of rice is carried from the uncongested lowlying tracts in the south of Pasrūr and Rāya to the stations of the North-Western Railway ; raw sugar (*gār*) is exported to Jhelum and Rāwalpindi in return for salt ; paper is sent to all parts of the Punjab ; there is a certain trade in country cloth towards Jammū ; brass utensils are sent to Lahore, Amritsar and Gujrānwāla : and the damascened iron-work is taken by the artificers themselves for sale to all parts of India.

Course and nature
of trade.

In exchange for these articles are imported grain from Ferozepūr and the uplands of the Bārī Doāb ; salt from Pind Dādan Khan ; rice and tobacco from Kāngra and Nūrpur ; hill potatoes from Kāngra, Dallahsīe, and Dehra Doon ; *ghī* from Jalālpūr and the hills ; timber from Pangī and Kashmir territory ; hemp, drugs and medicines from the submontane tracts of Jammū ; indigo from Multān ; madder from towards Peshāwar. Tea is imported from Kāngra and Dehra Doon, *via* Amritsar ; sugar and spirits from Shahjāhānpūr ; beer from Murree : cotton in small quantities from Chūman, in the Lahore district ; fruits and nuts and woollen stuffs from Kashmir and Peshāwar. The average value of the recorded imports during the last three years is Rs. 7,06,753, and of the exports during the same period Rs. 13,48,527.

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Prices, Weights
and Measures, and
Communications.

SECTION C.—PRICES, WEIGHTS AND MEASURES, AND
COMMUNICATIONS.

Table No. XXVI. gives the retail bazar prices of commodities for the last thirty-three years. The wages of labour are shown in Table No. XXVII., and rent-rates in Table No. XXI.

The figures of Table No. XXXII. give the average values of land in rupees per acre for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures.

Weights and measures.

The measure of length in land mensuration is the *karam* or *kadam*, which is 56 inches or $5\frac{1}{2}$ feet. One square *karam* is equal to one *sirsáhi*. The local unit of area is the *ghumáo* which is exactly equal to an English acre. The following is the scale :—

1 square karam	...	...	...	...	= 1 sarsáhi.
9 sarsáhi's	...	...	...	...	= 1 marla.
29 marl's	...	...	...	...	= 1 kanál.
8 kanál's	...	...	...	...	= 1 ghumáo.

Sirsáhi's are too small to be taken notice of in our land records and are neglected. The *bigha*, which is often used by the people in speaking of the amount of land they hold, consists of four *kanál's* or half an acre. The term is not recognised officially. The *báth* which is a common unit of measure among the zamindárs, is one-third of a *karam* or 22 inches.

The standard maund of 40 sérs, or 82.287 English pounds, is known throughout the district as *mán pakka*, for the agriculturists use a different standard of weight. The standard scale is as follows :—

8 khashkhásh	...	...	...	...	= 1 chával.
2 chával's	...	...	...	...	= 1 kankolá.
4 kankolá's	...	...	...	...	= 1 rattí.
8 rattí's	...	...	...	...	= 1 máshá.
12 máshá's	...	...	...	...	= 1 tola (the weight of the standard rupee)
5 tolá's	...	...	...	...	= 1 chhitak.
4 chhitak's	...	...	...	...	= 1 pío.
4 píos	...	...	...	...	= 1 sér.
5 sérs	...	...	...	...	= 1 dharí.
8 dharí's	...	...	...	...	= 1 maund=82.287 lbs.

The local measures of weight, which are described by the people themselves as *kachka*, are as follows:—

1 sarsáhi	= 2 tolás
4 sarsáhi	= 1 páo ... = 8 tolás (standard).
4 páos	= 1 ser ... = 32 tolás (standard).
5 sérs	= 1 wattí ... = 2 sérs (standard).
8 wattís	= 1 maund ... = 16 sérs (standard).
12½ maunds	= 1 máni ... = 5 maunds (standard).

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Prices, Weights
and Measures, and
Communications.

Weights and mea-
sures.

Till lately the measures of capacity varied enormously in different parts of the district, and the inconvenience to buyers and sellers was very great. Three years ago Lieutenant-Colonel Montgomery, Deputy Commissioner, arranged to introduce more uniformity. The Extra Assistant Settlement Officer, Munshí Ghulám Ahmad Khán, held consultations with the trading classes all over the district with such success that the multifarious standards of capacity in use were reduced to two. These are given below along with the equivalent standards of weight:—

<i>Tahsils Sialkot and Daska.</i>		<i>Tahsils Zafar W, Raza and Pasúr.</i>	
1 chuhá	= 7½ tolás.	1 chuhá	= 8 tolás and 1½ másás.
1 paropí	= 30 tolás.	1 paropí	= 6½ chhitaks.
1 topá	= 1½ sér (standard).	1 topá	= 1 sér and 10 chhitaks.
1 daropá	= 3 sérs.	1 daropá	= 3½ sérs (standard).
1 pái	= 6 sérs.	1 pái	= 6½ sérs (standard).
1 maund	= 24 sérs.	1 maund	= 26 sérs.
1 máni	= 7½ maunds (standard).	1 máni	= 8 maunds and 5 sérs (standard).

The difference between the two standards is that the measures of the three eastern tahsils are 8.3 per cent. larger than those of Sialkot and Daska.

The figures in the margin show the communications of the district, as returned in quinquennial Table No. I. of the Administration Report for 1892-93, while Table No. XLVI. shows the distances between the more important centres. This statement does not correspond with that authoritatively fixed for the purpose of calculating the travelling allowances of officials. The latter is inaccurate in many ways, and during the recent settlement a new table of distances was drawn up. This is given as Table No. XLVI. It is more complete and much more accurate than the old. But the P. W. D. were unable to attest it without chaining the distances, and as this could only be done at great expense, the table has not been officially recognized. Table No. XIX. shows the area in the district taken up by Government up to date for various purposes, such as roads and railways.

Communications.

Communications	Miles.
Navigable rivers	30
Metalled roads	44
Unmetalled roads	794
Railways ..	30

Ferries.

The Chenáb and Rávi are navigable by the ordinary flat bottomed boats (*kishtí*) of 250 to 400 maunds burden. The former is navigable throughout the year, but lighter burdens are carried during the winter, not exceeding 250 maunds. The

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Prices, Weights
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Communications.

Ferries.

latter river is only navigable from April to July by smaller boats of 200 to 250 maunds burden, which, however, are rarely seen above Mírowál. The mooring places and ferries on the Chenáb River in this district, which are all managed from Siálkot, are shown below :—

Name of Ferry.	Miles from point at which river enters district.	Number of boats kept up.	Remarks.
Pál	13	4	
Khoja Chak	16	1	
Beli	19	6	
Gangwál	21	6	
Kurí	23½	1	
Mári	24	7	
Kútúwál	31	9	
Bhakhriáli	39	4	
Sodhta	42	9	

The number of boatmen at each ferry varies with the season of the year. The men and boats are provided by contractors, who take the ferries under separate annual leases and in return for the monthly payments to Government are invested with the right to collect the ferry dues. The immediate controlling staff consists of a Dárogah and a staff of peons. The ferry dues vary according to the animal or article carried. The ferries on the Rávi in this district, which are all under the control of the Amritsar authorities, are shown below :—

Name of Ferry.	Miles from point at which river enters district.	Number of boats kept up.	Remarks.
Jassar	6	4	
Rassowála	10	6	
Phulpúra	13	2	
Daul	15	1	
Dáiwála	21	10	
Mírowál	25	5	
Báinán	27	5	
Laddar	29	2	
Blindám	33	3	
Vaure	38	2	
Kakar	42	8	

The main line of the North-Western Railway runs almost parallel to the south-west border of this district at an average distance of 14 miles from it. A branch line, known as the Jammú Extension, runs from Wazirábád right up to the left bank of the Tawi close to Jammú city. The first 27 miles were opened on the 1st January 1834 from Wazirábád to Siálkot, and the remaining 24 miles were opened in 1890. From the point where the line enters Siálkot from Gujranwála to the point where it leaves the district for Jammú territory is a distance of 26 miles. There are three stations and two flag stations in the district. Proposals were lately submitted by the district authorities for the construction of a light feeder railway to run as a loopline from Siálkot to Pasrúr, and thence to Gujranwála, but the money could not be granted by Government. With respect to railway communication, the district is one of the most backward in the province, and such a line would, while paying a surplus over working expenses, do much to open it up.

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Prices, Weights
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Communications.

Railways.

The following table shows the principal roads of the district, together with the halting-places on them, and the conveniences for travellers to be found at each :—

Roads, rest-houses
and encamping
grounds.

Route.	Halting-place.	Distance in miles.	Remarks.
Siálkot to Wazir-ábád	Siálkot ...	...	Metalled.
	Sambriál ...	14	Encamping-ground and supply house; water plentiful; serái at the north-west corner of which is a good bungalow; police station, with small bungalow, dispensary, school, post-office, railway station.
Siálkot to Gujranwála.	Siálkot ...	...	Unmetalled.
	Ghúenke ...	9	Encamping-ground, water plentiful and a small bungalow 200 yards from the village.
	Daska ...	9	Encamping-ground, tahsil, serái and bungalow, post office, school, dispensary and police station.
Siálkot to Lahore via Eminábád.	Siálkot ...	...	Unmetalled.
	Bhallowáli ...	12	Camping-ground and small bungalow.
	Akbár ...	12	New bungalow.
	Dharmkot ...	12	Encamping-ground and police station.

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Prices, Weights
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Communications.Roads, rest-houses
and encamping-
grounds.

Route.	Halting place.	Distance in miles.	Remarks.
Siilkot to Amritsar.	Siilkot	...	Metalled only in parts.
	Pathana	11	Camping-ground and well.
	Pastrūr	9	Tahsil, police station, camping-ground, bungalow, post office, dispensary and school.
	Tatoh	12	Camping-ground and well.
	Rāya	7	Tahsil, police station, camping-ground, bungalow, post office, dispensary and school.
Siilkot to Gurdās- pur.	Siilkot	...	Unmetalled.
	Thikara	13	Camping-ground, well, bungalow, police station and post office.
	Dharmahal	13	Bungalow, post office.
Siilkot to Pathān- kot.	Siilkot	...	Unmetalled.
	Pathana	13	Scrub-forest.
	Zatavāl	11	Tahsil, police station, bungalow, post office, dispensary and school.
Siilkot to Jammū.	Siilkot	...	Metalled.
	Kahtal	6	Bandet village; no convenience for travellers.
Siilkot to Akhnūr (Jammū).	Siilkot	...	Unmetalled.
	Chhapra	10	Police station.
	Poonah	11	Police station, bungalow, dispensary, post office and school.
Siilkot to Gujrat.	Siilkot	...	Unmetalled.
	Kandhal	15	Camping-ground and bungalow.
Sambhal to Chaprā.	Sambhal	...	Unmetalled.
	Kandhal	9	Camping-ground and bungalow.
	Chhapra	11	No convenience for travellers.
Wazirābād to Gurdās- pur.	Wazirābād	...	Unmetalled.
	Pathana	17	Scrub-forest.
	Pastrūr	19	Do.
	Dharmahal	17	Do.

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Prices, Weights
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grounds.

Route.	Halting-place.	Distance in miles.	Remarks.
Pasrūr to Dera Baba Nānak (Gurdāspur).	Pasrūr	Unmetalled.
	Kila Sobha Singh ...	6	Police station small rest-house and post office.
	Nonār ...	6	No convenience for travellers.
	Sankhatra ...	5	Do. do.
Pasrūr to Gujran-wālā.	Pasrūr ...	...	Unmetalled.
	Satrāh ...	11	Police station, small rest-house and post office.
	Wādāla ...	8	Post office and serāi (private).
Pasrūr to Lahore	Pasrūr ...	...	Unmetalled.
	Satrāh ...	6	See above.
	Wāhudo ...	12	Bungalow
Lahore to Jantaū ..	Lahore ...	..	.....
	Sidhānwālī ...	16	Camping-ground, police station, bungalow and small serāi.
	Aulāpur ...	3	Post office.
	Mirowāl ...	10	Post office.
	Rāya ...	7	See above.
	Nārowāl ...	11	Police station, bungalow, mission dispensary and post office.
	Dhamthal ...	12	See above.
	Zafarwāl ...	5	Do.
	Nakhuāl ...	8	Bungalow.

The roads from Sialkot to Gurdāspur and Amritsar are liable to interruption at times during the rains by the rising of the Degh. Communications are, however, seldom stopped beyond a few hours, as the stream falls as rapidly as it rises. Hitherto the shifting nature of the current has rendered the expense of bridging the Degh prohibitive. During the rainy season the District Board appoints men who are well acquainted with the vagaries of the stream to guide travellers and assist them across the fords. Besides the roads detailed above, there are other smaller feeder roads joining the main lines of traffic. Altogether the District Board has under its control 41 miles of metalled and 794 miles of unmetalled roads, and spends annually Rs. 24,000 on their maintenance. All the bungalows, except that at Nakhuāl, are well-furnished and have ample sets of crockery and steel cooking utensils. A chaukidār is in charge of each, but there are no kitchen servants. There is a commodious staging bungalow, fully equipped with servants and furniture, situated within cantonment limits between the Kashmir Residency and the Post Office. The following are the staging bungalows in the district :—

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Prices, Weights
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and encamping
grounds.

Route.	Halting-place.	Distance in miles from Siálkot.
Siálkot to Gujrát ...	Kulúwál ...	15
Siálkot to Amritsar ...	Pasrúr ...	20
Ditto ...	Ráya ...	39
Siálkot to Lahore ...	Bhalowáli ...	12
Ditto ...	Akbár ...	24
Ditto ...	Dharmkot ...	25
Siálkot to Gujránwála ...	Ghúenko ...	9
Ditto ...	Daska ...	18
Siálkot to Gurdáspur ...	Phaloura ...	13
Ditto ...	Zafarwál ...	24
Ditto ...	Dhamthal ...	26
Siálkot to Bajwát ...	Phuklián ...	18
Gurdáspur to Lahore ...	Nárowál ...	38
Ditto ...	Máni ...	62
Gurdáspur to Gujránwála ...	Satráh ...	26
Pasrúr to Nárowál ...	Kila Sobha Singh ...	26
Zafarwál to Jammú ...	Nakhnál ...	24
Siálkot to Wazírábád ...	Sambriál ...	14
Ditto ...	Wando ...	38
Ditto ...	Hachar ...	41

Post office.

The postal system has been greatly extended in the last few years in Siálkot. Besides the central office in cantonments there are six sub-offices as under :—

Serial No.	Names of sub-offices.	Remarks.
1	Siálkot City ...	{ No delivery, only receiving office; telegraph office transacting Savings Bank business and issuing money-orders.
2	Daska ...	
3	Pasrúr ...	
4	Ráya ...	{ Telegraph offices, transacting money-order and Savings Bank businesses also.
5	Sambriál ...	
6	Zafarwál ...	
		{ Authorised to transact money-order and Savings Bank businesses.

Sialkot District.]

All sub-offices are paid from Imperial Funds and transact money orders and Savings Bank businesses. The sub-offices at Siálkot City, Daská and Pasrúr are combined post and telegraph offices. There are in addition thirty Imperial Branch Post Offices as follows:—

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Prices, Weights and Measures and Communications.

1	Ádamke.	11	Jámke.	21	Nonár.
2	Bambánwálá.	12	Káláswála.	22	Anlíápur.
3	Ban Bájiwá.	13	Khánpur Sayadán.	23	Philaurá.
4	Begowálá.	14	Kíla Sobhá Singh.	24	Phúkán.
5	Bhopálwála.	15	Kotlí Amír Alí.	25	Roras.
6	Chaprár.	16	Kotlí Fakír Chand.	26	Sáhowála.
7	Dáúd.	17	Kotlí Lohárán.	27	Sankhatra.
8	Dhoda.	18	Malkánwála.	28	Satráh.
9	Ghartal.	19	Mírowál	29	Uggoke.
10	Gojrá.	20	Nárowál	30	Wadálá Sandhá wán.

The above are all paid from Imperial revenue, and the following, which are known as district dák branch post offices, are paid by a contribution from District funds:—

1	Badíáná.	8	Galotlán Kalán.	15	Píro Chak.
2	Badomalí	9	Goindke.	16	Saukanwind.
3	Bhádewálá.	10	Kíla Khatái.	17	Sikhána.
4	Bhattí Bhango.	11	Káhlí.	18	Talwandí Musá Khán.
5	Chowindá.	12	Kíla Sába Singh.	19	Wáhandó.
6	Dhamthal.	13	Máhárajke.		
7	Fattehgarh Ghotá.	14	Naushehra.		

All branch offices issue and pay money orders, but, to avoid the accumulation of large sums of money, for the safe custody of which satisfactory arrangements do not exist the transaction of land revenue money order business is confined to the following offices:—Nárowál, Kotlí Lohárán, Philaurá, Satráh, Kíla Sobhá Singh.

Telegraph.

The chief telegraph office is situated in cantonments and is of the second class. It is connected by a separate wire with the sub-offices in Siálkot City, Pasrúr and Daska, and with the North-Western Railway Office in the Siálkot Railway Station. The other combined offices are:—

Akálgarh, in Gujránwála.	Khínkí, in Gujránwála.
Bhakkar, in Dera Ismaíl Khan.	Chánáwán, in Gujránwála District.
Eminábád, in Gujránwála.	Jalápur Jattán, in Gujránt.
Gujránwála, in Gujránwála.	Gujrat, in Gujránt.
Halizábád, in Gujránwála.	Khusháb, in Shahpúr.
Wazirábád, in Gujránwála.	Pind Dádan Khan, in Jhelam.
Muzaffargarh, in Muzaffargarh.	Rannagar, in Gujránwála.
Jammú City,	

The head and sub-offices are all under the superintendence of the Assistant Superintendent of Telegraphs, Siálkot

Chapter IV, C. Subdivision. The head office is worked by a telegraph master and four military signallers. The sub-offices are worked by postal agency.
Prices, Weights and Measures, and Communications.

Telegraph. All lines in the subdivision are in charge of the Assistant Superintendent with two inspecting telegraph masters under him.

The head office is open from 7 A.M. to 9 P.M. daily, except Sundays and Gazetted holidays, when it is open from 7 A.M. to 9 A.M. and from 4 P.M. to 9 P.M. The combined sub-offices are generally open from 7 A.M. to 8 A.M., and from noon to 5 P.M. subject to slight alterations to suit local requirements.

CHAPTER V.

General.
Administration
and Finance.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

The Sialkot District is under the control of the Commissioner and Superintendent of the Rawalpindi Division, whose head-quarters are at Rawalpindi. The ordinary head-quarter staff of the district consists of the Deputy Commissioner, who is also Magistrate of the District, Collector and Registrar, one Assistant and five Extra Assistant Commissioners. One of the latter is styled the Revenue Assistant and one is in charge of the Treasury. The others perform criminal, revenue and miscellaneous executive work under the control of the Deputy Commissioner, and also whatever civil judicial work may be made over to them by the District Judge. Each tahsil is in subordinate charge of a Tahsildár, who ordinarily exercises the criminal powers of a second class Magistrate, the civil powers of a Munsiff of the third grade, and those of a second grade Assistant Collector on the revenue side. He is assisted by a Naib-Tahsildár with equal revenue, but less extensive criminal powers. The village record staff, working under a District Kánungo with two assistants, is of the strength shown below :—

Executive.

Tahsil.	Office Kánungos.	Field Kánungos.	Patwáris.	Assistant Patwáris.
Zafarwál ..	1	3	60	3
Ráya	1	4	94	1
Lasúre ..	1	3	75	3
Sialkot ..	1	4	92	1
Daska ..	1	3	73	3
Total District.	5	17	403	17

The chief judicial officer is the Divisional Judge, who sits at Sialkot, and is also Sessions Judge of the judicial division, comprising the districts of Sialkot and Gujranwála. He is also Additional Sessions Judge of the Jhelum judicial division. The judicial officer next in rank is the District Judge, who ordinarily performs none but civil judicial work, original and appellate. He is subordinate to the Divisional Judge, but as a Magistrate he is under the control of the Magistrate of the District. There are seven Munsiffs or civil Judges in the district ;

Judicial.

Chapter V, A.

General.

Judicial.

one is attached to each tahsíl, one to head-quarters, being styled Sadr Munsiff, and the seventh is called "Additional Munsiff," who works in the year for six months in Siálkot and for six months in Gujránwála. The Tahsíl Munsiffs have second class powers, which are exercised by them within the respective tahsils they are attached to. The jurisdiction of the Additional Munsiff extends to the whole district. The Sadr Munsiff exercises his second class powers over the town of Siálkot and its suburbs, and those of first class over the whole district. All Munsiffs work under the immediate control of the District Judge. The statistics of the civil and revenue litigation for the last seven years are given in Table No. XXXIX, and details of criminal trials in Table No. XL. The Cantonment Magistrate at Siálkot exercises criminal powers of the first class within cantonments and some civil judicial powers as well. He also presides over the Cantonment Small Cause Court.

Honorary Magistrates.

The executive staff of the district is assisted by five Honorary Magistrates. Sardár Jagat Singh, C.I.E., holds his Court at Kaláwála in the Pasrúr tahsíl. Sardár Baghel Singh at Daska, Sardár Dyal Singh at Wadala, Sardár Richpál Singh at Siránwáli in Pasrúr, and Chandri Ghulam Rasul at Kali. All these officers exercise the criminal powers of a Magistrate of the second class and the civil powers of a third class Munsiff, except Sardár Dyal Singh, who is a second class Munsiff. The two benches of Honorary Magistrates in Daska and Ráya were disbanded some years ago.

Registration.

Seven non-official Sub-Registrars have been appointed. They are under the control of the Deputy Commissioner as Registrar, and they register deeds at Siálkot, Daska, Nárowál, Ráya, Zafarwal, Pasrúr and Wadala, respectively, taking a certain proportion of the fees as their remuneration. The Tahsildárs are *ex-officio* Joint Sub-Registrars within the limits of their tahsils. The Cantonment Magistrate is *ex-officio* Sub-Registrar for the military cantonments. Details respecting the registration work performed will be found in Table No. XXXIII A.

Police.

Class of Police.	Total strength	DISTRIBUTION.	
		Standing guards.	Protection and detection.
District ..	393	58	335
Cantonment ..	59	..	59
City ..	132	..	132
Total ..	584	58	526

The police force is controlled by a District Superintendent with one Assistant District Superintendent under him. The strength of the force on 1st January 1895 is shown on the margin.

Besides the regular police there is also a force of village watchmen, consisting of 2,246 men, termed chaukidárs, who are posted at the different villages for purposes of watch and ward, according to the size and population of the village. Some of the larger villages have one or more chaukidárs but

Sialkot District.]

as a rule there is only one to each village, and none in some small hamlets which are attached to neighbouring villages. Formerly they were paid partly in cash and partly in kind, and their dues were given to them by the lambardárs. Payments in kind have now been stopped, and all grants of land have been resumed, and the pay has been fixed at a minimum of Rs. 3 a month. The allowances are paid half-yearly at harvest time.

Chapter V, A.

General.

Police.

The police stations or thánás are distributed as follows :—

Name of Tahsil.	Serial No. of Thána.	Name of Police Station.	Class of Police Station.
Sialkot	1	Sadr Sialkot ...	1st class.
	2	City	Do.
	3	Chaprá	2nd class.
	4	Phuklián	Do.
Daska	5	Sambriál	1st class.
	6	Daska	Do.
	7	Dharmkot	2nd class.
Pasrúr	8	Pasrúr	1st class.
	9	Satráh	Do.
	10	Kila Sobha Singh,	2nd class.
Ráya	11	Ráya	1st class.
	12	Máuní	Do.
	13	Nárowál	Do.
Zafarwál	14	Zafarwál	Do.
Sialkot	15	Philaura	Do.
	16	Cantonment ...	Do.

There are no road-posts or out posts in the district.

In addition to the regular police and the chaukidárs there is

1	2	3	4
Name of Tahsil.	Name of Town.	Number of Watchman	Number of Daffadárs.
Daska ...	Daska ...	12	2
Do. ...	Jáunke ...	10	1
Pasrúr ...	Pasrúr ...	20	2
Do. ...	Kila Sobha Singh ...	9	...

an establishment of watchmen in four of the larger towns. The strength is given in the margin. They are all paid through the District Superintendent of Police but the pay of the

Chapter V, A.**General.****Police.**

force in Daska, Jámke and Pasrúr is met from Municipal funds.

The pay of town watchmen varies from Rs. 4 a month in Daska tahsil to Rs. 5 in Pasrúr, and that of the daffadars from Rs. 6 to Rs. 8. There is a cattle-pound attached to every police station, except Nos. 1 and 2 of the thánás mentioned above.

The district lies within the Western Police Circle of the Province under the control of the Deputy Inspector-General of Police, whose head-quarters are at Ráwalpindi.

Criminal tribes.

The tribes which are subject to the Criminal Tribes Act No. XXVII of 1871, are the Sásís, Pakhiwárás and Bháts. The Bháts have only recently been put under the Act. The number of Sásís now on the register is 571, all males, out of a total population of 1,902. They are scattered all over the district, but are chiefly confined to six *kots*, which are reformatories in the shape of small walled villages, standing apart from any other habitation, and under the control of a jamadár paid by Government and assisted by a small staff of police. The number of Pakhiwárás now on the register is 360, all males, out of a total population of 1,898. Pakhiwárás are found all over the district, but 40 per cent. of the total are confined to Kot Mokhal, close to the large village of Satráh in the Pasrúr tahsil, and another 8 per cent. are confined to Kot Mohanpur on the Gujránwala border. The number of Bháts now on the register is 115, all males, out of a total population of 1,974. As yet no *kot* has been arranged for the Bháts.

The reformatory system was introduced by Mr. Prinsep, then Deputy Commissioner, in 1859, with the view of bringing the members of these tribes together under control, and then gradually reclaiming them, by inducing and encouraging them to settle down to agricultural pursuits and other honest means of livelihood. With this end in view, walled enclosures or *kots* were built, huts provided for their accommodation, waste lands assigned, wells sunk, and every assistance given by the supply of bullocks for irrigation and agricultural purposes, and seed grain; and, in the earlier years of the settlement, food was also supplied. Medical attendance was provided, and schools established for their children. In short, everything was done to induce them to remain at the reformatories, and to give up their predatory habits of life for honest labour. This system has been followed by successive Deputy Commissioners, and, with some modifications, still exists, though the amount of pecuniary assistance has been gradually diminished.

It can hardly be said with justice that the system has resulted in any very marked improvement in the behaviour of the tribes. They are still passionately attached to thieving as well as to sport, and the favourite employment of the children in the *kots* is playing at housebreaking. They build small models of houses with clay, and each explains to an approving elder, who is probably a past master in the art and acts as umpire, how he would arrange the burglary. But while it has

been a hard task attempting to eradicate the feelings and teachings of centuries, there has been enough amelioration to allow of the provisions of the Act being worked with less rigour. As time goes on it will probably be found possible to extend further freedom to the tribes, but at the present rate of progress it will be a long time before supervision can be entirely relaxed.

The old jail was wrecked during the events of 1857 by the mutineers and was repaired immediately afterwards, but the accommodation being insufficient, a new jail was built on the same site in 1865. This has continued with few alterations till now. There is at present accommodation for 465 males and 14

Year.	Males.	Females.	Total.
1880 ...	488	9	497
1890 ...	421	10	431
1891 ..	482	19	501
1892 ...	452	17	469
1893 ...	428	17	445

females. The daily average of prisoners during the last five years is given in the margin. Paper-making, printing, book-binding, matting and the manufacture of prison clothing are the chief industries followed by the prisoners in the

jail. The average annual cost of the maintenance of male prisoners is Rs. 21,927, and the average cost per head is Rs. 51-4-3 per annum. The work done by female prisoners consists of spinning and picking cotton thread. The average annual cost of their maintenance is Rs. 7-4-5, and the cost per head is Rs. 43-13-2 per annum. All prisoners who are sentenced to a term of imprisonment exceeding two years are sent to one of the Central Jails of the Province. The education of the prisoners was discontinued in January 1894. The establishment of the jail, which is under the control of the Provincial Inspector-General of Prisons, consists of a Superintendent, who is always the Civil Surgeon, a Jailor, one English and one Vernacular Clerk, a Hospital Assistant and a Compounder. There are also a matron, two turnkeys, ten night watchmen in two grades, sixteen warders in four grades and four apprentice warders. The Outer guard is composed of three Sergeants and sixteen Constables. The jail is self-supporting, and the clothing, bedding and fetters of the prisoners are all made inside the jail. Nearly all the necessary repairs are carried out by the prisoners. A garden is kept up by convict labour, and the produce is consumed by the prisoners.

The gross revenue collections of the district for the last eleven years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV, XXIVA and XXXIII give further details for land revenue, excise, license tax, income tax and stamps, respectively. Table No. XXXIII A shows the number

Chapter V A.

General.

Criminal tribes.

Jail.

Revenue taxation
and registration.

Chapter V, A.**General.****Revenue taxation
and registration.**

and situation of registration offices. There is only one central distillery for the manufacture of country liquor. This is carried on in a building adjoining the head-quarters of the Siálkot tahsíl. The outlying distilleries at Zafarwál, Ráya and Pasrúr have been abolished for some years in accordance with the orders of the Excise Department. A certain amount of illicit distillation is carried on in the district, especially among the Sikh Jats of the Pasrúr and Ráya tahsils. The cultivation of the poppy is allowed, and 177 acres of land were under this crop in the spring harvest of 1894. A tax of Rs. 4 is imposed on every acre. The acreage varies little from year to year, as the poppy is grown for home consumption only. Opium is not extracted, but is consumed in the shape of *post*. What opium is consumed is imported from Sháhpur and Bhadarawár in Kashmír. *Charas* is imported from Ladákh, and a small quantity of *bhung* comes across from Jamnú every year.

**District and Local
Boards.**

There is a District Board with jurisdiction throughout the whole district, which holds its sittings in Siálkot itself.

There are 37 members, of whom 25 are delegated by the five Local Boards, and 12 are nominated by Government. The District Board exercises control over the construction, repair and maintenance of roads and other means of communication; the establishment, management and maintenance of hospitals, dispensaries, *saráis*, rest-houses, schools; the training of teachers and establishment of scholarships; the supply, storage and preservation from pollution of water for drinking, cooking and bathing purposes; the planting and preservation of trees; the construction and repair of embankments, and the supply, storage and control of water for agricultural purposes; the management of fairs and horse shows; the management of cattle-pounds and public fernes; and any other measures likely to promote the health, comfort, and convenience of the public.

A Local Board is also constituted in each tahsíl. The

Tahsíl.	Elected	Nom- inated by Govern- ment.	Total.
Zafarwál ..	18	9	27
Ráya ..	16	8	24
Pasrúr ...	14	7	21
Siálkot ...	22	11	33
Daska ..	16	8	24
Total District ..	86	43	129

constitution of these Boards is shown on the margin. Members of the District and Local Boards hold office for three years. Casual vacancies are filled by election or nomination, according as they occur among the elected or nominated members.

The Chairmen of the District and Local Boards are appointed by their respective Boards, subject to the approval of Government in the case of

Sialkot District.]

the District Board, and the approval of the Commissioner in the case of any other. At present they are all non-officials and hold office for three years. The present Chairman of the District Board is Sardār Jagat Singh, C.I.E., of Kalāswāla in the Pasrūr tahsīl. The Vice-Chairmen are appointed by the Boards and hold office for one year. There are a Secretary and Engineer, both paid, whose services are shared by the Municipal Committee of Siālkot city. They are not members and do not vote. The Deputy Commissioner, Civil Surgeon, Executive Engineer and District Inspector of Schools are not now members of the District Board, but are consulted through the medium of correspondence. Full details for the last twelve years of the income and expenditure of District Funds will be found in Table No. XXXVI.

Chapter V. A. General.

District and Local
Boards.

Table No. XXXVII gives figures for the Government Aided High, Middle and Primary Schools of the district. There are in all 83 schools in which education is given in vernacular up to what is called the Primary Standard. Of these 74 are located in the villages named in the following list :—

Education.

Zafarwāl Tahsīl.	Rāya Tahsīl.	Pasrūr Tahsīl.	Siālkot Tahsīl.	Daska Tahsīl.
Bachana.	Mīrowāl.	Kalāswāla.	Uggcho.	Watāla.
Iājra.	Daud.	Sonar.	Kothī Anār All.	Kandāstan.
Chawinda.	Buddemall.	Surangian.	Kothī Lohatān.	Ghartal.
Khanpur Sayad.	Rava.	Satrah.	Chapra.	Gondke.
Ishamthal.	Dabwāl.	Ban Patwāl.	Poras.	Makhanwāl.
Crakur.	Takwāl. Bhennat.	Randhawa.	Rasulpur.	Tāwarī. Musé Khān.
Shahzada.	Chandowāl.	Dhola.	Puro Chak.	Adamke.
Sihowāl.	Chandake.	Sankarwāl.	Kāmpur.	Sahowāl.
Maharajke.	Jassar.	Pejoke.	Chutti Shakhān.	Bhopālwalā.
Matara.	Dungtin.	Dilke.	Kuluwāl.	Ghalitān.
Mehlwāla.	Manak.	Kothī Bawa Fakr.	Rangpur Saroch.	Mitrānwāl.
Phulaura.	Kalā Khān.	Chand.		
Jandala.	Bharthawāl.	Nashtara.	Marakowāl.	Baddoke.
	Hallowāl.	Wand.	Gungwāl.	Kothala.
	Anlopur.	Kila Sobha Singh.		Bhatti Bhango.
	Gharāl Kalan.	Sikhana.		Gepra.
		Alipur.		Randhūr.

Of the remainder eight are in Zafarwāl, Sankhatra, Rāya, Ghotā Fatehgarh, Kila Sobha Singh, Jāmke, Daska and Sainbriāl, and these have also classes teaching up to the Middle standard. Two are the High Schools of Siālkot and Pasrūr,

Chapter V. A.**General.****Middle Schools.**

The two Municipal Board Schools have classes in which teaching up to the Middle Standard is given. There are eleven other Middle Schools. Eight of these have been mentioned already in the preceding paragraph. These are all maintained by the District Board. The other three are maintained with the assistance of grants from Government by the Missions of the established Church of Scotland and the American United Presbyterian Church in Sialkot and by the Church Missionary Society in Narowal, Rāya. Every Secondary School has a boarding house attached to it. These houses are generally well equipped and are decidedly popular.

High Schools.

There are four High Schools, by which term is meant schools teaching up to the Entrance Standard of the Punjab or Calcutta Universities. Three are situated in Sialkot city and one in Pasrūr. Two are Municipal Board Schools and the other two belong to the Scotch and American Missions respectively. There were 120 scholars reading in the high stage in these Schools in 1892-93. The two Mission Schools receive grants-in-aid from Government.

Indigenous Schools.

The details of the Indigenous Schools are given in the

Tahsil	Schools	Scholars.
Teaching Arabic with translation	3	42
„ Persian „ „	7	99
„ Sanskrit „ „	1	24
„ Urdu only „ „	29	361
„ Gurmukhī „ „	9	124
„ Hindī „ „	3	89
„ Urdu, Māhājirī, &c.	7	154
„ the Korān by rote	73	759
„ Sanskrit verses by rote	1	6
Total	124	1,649

margin. The number of these schools examined for grants has risen lately to 39 and the results of the examinations are satisfactory. But the numbers of both schools and scholars are subject to great fluctuations.

Zamindārī Schools.

There are ten Zamindārī Schools in this district, two in each tahsīl. The number of scholars per school averages forty. The language taught is Urdu. The schools cannot be said to be popular, probably because all the teachers do not possess zamindārī certificates.

Female Schools.

There are 32 Female Schools in the district, one teaching up to the Middle Standard and the remaining 31 up to the Primary Standard only. Eleven of these are Gurmukhī or Hindī Schools and the rest are Urdu-Persian. Four of these schools are situated in Sialkot city. Of these three are maintained from Municipal Funds and one is kept up by the Church of Scotland Ladies Mission. The best attended schools are the last mentioned and the Municipal Board Urdu and Persian

School, the former numbering 102 and the latter 70 scholars. A needle-woman is employed in almost every school in the district.

Chapter V, A.
—
General.

There are no Industrial Schools in the district. Gymnastic apparatus has been supplied to almost every Secondary and Primary School and a travelling Gymnastic Instructor has been appointed for each tahsíl, who stays one week at every Primary and one fortnight at every Secondary School. Cricket is played at all the larger schools and drill is everywhere taught. The general state of education in the district is satisfactory. Sialkot is one of the most forward districts in the Province educationally, and yet only a little over 5 per cent. of the children of a school-going age actually attend school and not more than 8 per cent. are under instruction of some kind or another.

Other educational matters.

Table No. XXXVIII. gives separate figures for the last seven years for each of the eight dispensaries in the district. The details obtainable regarding the work of the hospitals of the various Christian Missions are given above in Chapter III, Section B. The principal hospital in the district is the Sialkot Civil Hospital. This was built in 1849 and is situated close to the tahsíl on the outskirts of the city on the right hand of the road to Daska. It was partially destroyed in the mutiny and was rebuilt in 1858. The main building contains separate consulting rooms and verandahs for male and female out-patients, a dispensary, and a room for minor surgery and dressings; two wards, one for surgical cases with eight beds, and one for medical cases with eight beds; an operating theatre and godowns. The detached buildings contain ten eye-wards with two beds each; lunatic ward with four rooms; eight female wards with two beds each, the whole enclosed by a high wall to secure perfect seclusion; a contagious diseases ward with six beds; servants' houses, cook-house and latrines. In the same compound there are also a house for the Assistant Surgeon, the Civil Surgeon's Office and the Meteorological Observatory. The whole establishment is under the supervision of the Civil Surgeon. The hospital is in direct charge of the Assistant Surgeon. The hospital is supported chiefly by a large grant, averaging Rs. 600 a month, from Municipal Funds.

Medical.

There are also seven branch dispensaries, all of the second class. These are situated at Zafarwál, Ráya, Kot Adíán, Pasrúr, Phuklián, Sambrial and Daska. The number of beds varies from six to ten. They are maintained principally by contributions from District Funds. They are under the supervision of the Civil Surgeon and each has an establishment consisting of one Hospital Assistant, one Compounder and three servants.

Chapter V. A.

General.

Hakim fund.

In the year 1866 a fund was raised by voluntary subscription for the purpose of founding a recognized medical profession in the district. The system was initiated and matured by Colonel T. W. Mercer, then Deputy Commissioner of the district, and has been attended with considerable success. At the commencement it was determined to make use of such material as was to be found in the district. A selection was made from the *hakims* or native practitioners, whose professional qualifications were utterly unknown to their European rulers, and who, notwithstanding their ignorance or crude notions, were well fitted to form a fraternity from whence might spring eventually a well-educated medical profession. The district was divided into 12 or 14 medical circles, in the centre of which a *hakim* was located and furnished with a simple materia medica and a pocket case of instruments, and English and native drugs; and ere two years had elapsed it was evident that the scheme was appreciated, and the *hakims* had evinced at least a desire to acquire some professional knowledge. The number of dispensaries was increased and trained native doctors appointed, who were required to supervise the work of the *hakims*. A portion of the funds was set aside for training the sons of these *hakims* at the Medical College at Lahore, and this district furnished some of the first *alumni* of that institution. The system created so much interest and brought out so much latent energy and ability, that even *hakims* of ripe age attended the dispensaries and lectures given by the Medical Officers at the head-quarter station to learn their profession; and some passed creditable examinations. The chief dispensary acquired a certain reputation for the rapid development of its pupil apprentices. The funds were at first raised by a tax of one per cent. on the Government revenue levied on the agricultural population, subsidized by liberal contributions from the municipal funds, and amounted to nearly Rs. 25,000 per annum. When other local cesses were discontinued in the province under the operation of Act XX, 1871. or Local Rates Act, this tax was allowed to remain, but was much reduced, and eventually altogether abolished.

Vaccination.

Fourteen Vaccinators and one Supervisor are maintained in Siálkot from District Funds. The former are divided into three grades carrying a monthly pay of Rs. 15, Rs. 12 and Rs. 10, respectively. The Supervisor gets Rs. 40 per mensem. The work is directed and supervised by the Supervisor who is an old and experienced Vaccinator. The work is also periodically inspected by the Civil Surgeon and by an official called the Divisional Inspector whose jurisdiction extends over the six districts of the Rawalpindi Division.

Lepet asylum.

The leper asylum at Bawá Lakhan, in the Siálkot district, was founded in the year 1866. It is situated on the south of

Sialkot city at a distance of about nine miles from it. It is a charitable institution intended for the lepers of the district, where they are kept isolated and afforded medical aid. The asylum buildings consist of three double barracks for 72 lepers,

Chapter V, A.
General.

Lepet asylum.

YEAR.	Expenditure.			Daily average of in-patients.			New admissions.			Deaths.		
	Rs.	A.	P.	Men.	Women.	Children.	Men.	Women.	Children.	Men.	Women.	Children.
1890	2,311	11	4	17	16	1	15	6	2	7	7	1
1891	2,469	6	5	22	17	3	27	6	3	6	1	1
1892	2,469	1	2	21	15	3	15	6	3	3	1	1
1893	2,600	15	7	24	15	3	14	2	3	3	1	1
1894	2,470	11	9	21	15	1	11	3	5	2	1	...

a cook-house a barrack for servants, two good *pakka* wells, and a garden. The management of the leper asylum is conducted by a Native

Doctor under the supervision of the Civil Surgeon, Sialkot district. The table in the margin shows the working of the institution for the past five years. Out-patients have not been included in this table as those who come from the neighbouring villages for treatment are not lepers. But the costs of the medicine they received are included in the "expenditure" column. In 1894 no fewer than 4,042 such patients received treatment.

The inmates do not necessarily belong to this district, but often come from great distances, and even from other asylums. Every now and then a patient will leave and wander away to another home. The buildings are single-storied barracks arranged back to back. Each leper has one room with a verandah. There is also a good masonry bathing tank partitioned off for males and females. The establishment consists of one compounder with five servants under him. Each person is provided with a house. There is a good garden, and the gardener, who is paid Rs. 8 *per mensem*, has to supply a certain quantity of fresh vegetables to each patient daily. The institution is merely an asylum, and the treatment is merely palliative, not specific. Each adult inmate receives Rs. 3 a month and each child Rs. 2, some clothing, and one thick blanket every second year. A shop-keeper is allowed free quarters on condition of supplying the inmates with necessaries at the current rates. The asylum is comfortable and the inmates appreciate its benefits. Most of them keep their own cows and goats.

There are two churches within cantonment limits. The principal building is the Church of the Holy Trinity in which the member of the Church of England worships. It was built in 1854, after the design and under the supervision of Major Maxwell, Superintending Engineer. But though completed in 1854, it was not consecrated till the 31st January 1857. The ceremony was performed by the then Bishop of Madras. The records of the Wazirabad cemetery and the registers of the births and marriages were brought from that station and deposited

Ecclesiastical.

Chapter V. A.

General.

Ecclesiastical.

in this church. The church is an imposing handsome building. It is supposed to furnish accommodation for 700 worshippers, but it cannot comfortably hold much more than 600. The large stained-glass window on the east above the altar is a memorial to those who fell in the mutiny at Siálkot. There are a large number of memorial tablets on the walls, some of them of extreme interest dating as far back as the actions of Chihánwála and Gujrát. The church has a handsome spire, which is visible for many miles round. It was not touched by the mutineers in 1857.

Till a few years ago there was another and smaller church, called Christ Church, in Siálkot. This was built two or three years after the other on a piece of ground at the west end of the station close to the British Cavalry Mess. It was intended for the use of the British troops at the west end of the station, but was rarely used. It gradually fell into disrepair and was pulled down in 1893. The greater portion of the material was made over to the Church of England Mission at Nárowál. This church was a conspicuous object in Siálkot as it was roofed with blue glazed tiles.

The Roman Catholic Church, known as the Church of St. James the Apostle, stands between the English Church and the Military Prison. It was built from funds raised by public subscription by the kind Father Zacharias, a priest of the Capuchin order. The foundation stone was formally laid on the 1st November 1853 by the Right Revd. Doctor Carli, Vicar Apostolic of Hindústán, and the building was completed within a year. The original cost was just under Rs. 10,000, but as the public subscriptions were not sufficient to maintain it in repair it was made over to Government. It is a large commodious building, but without the same claim to architectural beauty as the Church of the Holy Trinity. It also was spared in 1857, but the parish registers were destroyed.

Beyond cantonments is the Hunter Memorial Church, situated between the Wazírábád and Kulúwál roads, about half a mile beyond the race-course. The church was built in 1861-62 by the authorities of the Mission of the Established Church of Scotland in memory of Mr. Hunter, the first Scotch Missionary in the Punjab, whose murder has already been described in Chapter II. It is a handsome Gothic building, and is capable of accommodating 150 people. The service is Presbyterian.

The American Mission have a more unpretentious church in the village of Hájipúra, situated on the high road to Daska about a mile beyond the city. The service here also is Presbyterian.

The Convent.

The Convent is one of the most flourishing institutions in cantonments. It was founded by the Right Revd. M. A. Jacopi, Archbishop of Agra, in 1856. Major McDonald of the Irregular

Cavalry gave the house free and the establishment was recruited from the large Convent at Sarāhāna, near Meerut. Mother St. Gonzaga was the first Lady Superior. On the morning of the mutiny in Siālkot, the troops broke into the Convent and seized whatever property they could lay their hands on, but none of the inmates were touched, chiefly owing to the plucky behaviour of the priest who stayed by the nuns and children and conveyed them all safely to the fort. After the mutiny it was found impossible to keep up the school and the nuns went to Agra. But in 1862 the Convent was re-opened and has prospered ever since. The buildings have been added to, and there is now a well-equipped chapel attached. This building, known as the Chapel of our Lady of the Sacred Heart of Jesus, was built in 1872, but was enlarged and greatly improved in 1888.

Chapter V, A.
General.
The Convent.

The large military cantonment of Siālkot is situated about a mile and a half from the city. There are no civil lines; the civilian residents all live in the cantonment, which is built on a high belt of land, having for its natural drainage the Palkhū stream on the north and the Bhed stream on the south. It has been well laid out and is fully supplied with good metalled roads. The cantonment is built in three long lines running east and west. The European regiments occupy the northern line and the Native regiments the southern with the public buildings and officers' houses in the centre. The sadr or main bāzār occupies a position on the south to the east of the Native Cavalry lines. The garrison consists of one battery of Royal Horse Artillery, one regiment of British Cavalry, six companies of British Infantry, one regiment of Native Cavalry and two regiments of Native Infantry. Two companies of the British

Cantonments and troops.

Staff and Regimental Officers.	NON-COMMISSIONED OFFICERS AND MEN.				
	Royal Horse Artillery.	British Cavalry.	British Infantry.	Native Cavalry.	Native Infantry.
89	157	601	983	625	1,821

Infantry regiment are stationed at Amritsar. The table on the margin shows the present strength of the garrison including the Amritsar detachment. There is besides a varying

establishment of Medical and Commissariat Officers and Non-Commissioned Officers. The garrison was formerly a Brigade, but was converted into a Station on the 1st October 1888, and is now commanded by a Colonel on the Staff. The Station is included in the Rāwalpindi Division. The transport continually varies.

There is one section of "B" Company of the 1st Administrative Battalion, Punjab Volunteer Rifles, under command of a Non-Commissioned Officer. The battalion is under the command of Lieutenant-Colonel D. P. Masson, V. D., with the

Chapter V, B.
Land and Land
Revenue.

Cantonments and
troops.

Head-quarters of
other departments.

head-quarters at Lahore. The section was organised in February 1887, and consists of two non-commissioned officers, 16 volunteers and 3 reservists. It is chiefly composed of the non-covenanted servants of Government and tradesmen. A drill instructor from the British Infantry is attached to the section.

The branch of the North-Western Railway which runs through the north of the district is in charge of the District Traffic Superintendent at Lahore, where the head offices are. The military buildings in cantonments are in charge of the Executive Engineer of Military Works at Riwalpindi. The public buildings of the Civil Department are in charge of the Executive Engineer, with head-quarters at Gujranwala. The telegraph lines and offices are controlled by the Assistant Superintendent of the Subdivision, with his office at Sialkot, and the post offices by the Superintendent of the Division, who has his head-quarters at Gujranwala.

SECTION B.—LAND AND LAND REVENUE.

Revenue system
under the Mughals.

Under the Mughal the country was divided into estates with fixed proprietary titles, and, as we have seen, arranged into circles of collection called *tappís* or *niwáís*, *tops*, *maháls*, and *parganás*. There was a land measurement. An *áyín* was fixed, being a money assessment on the number of *bighás* cultivated each year. Each property was named and committed to the care of some loyal Muhambadan. There were superior officers of collection in each district, and a *kánúngo* in each *parganá*, whose business it was to keep the records and be a reference in all disputes. The only administration at all spoken well of is that of Alí Mardán Khán, who lived at Sohdra. He not only demanded a reasonable revenue, but he altered the cash demand to suit the season, and made up any falling off of the revenue by cutting canals and such improvements.

Revenue system
under the Rájputs.

During Rájput ascendancy we may reckon the rule of Rájá Ranjit Deo as the most prominent that comes to notice and as the most beneficent. He never took revenue in cash, but always in grain, and by the process called *baoli*, i.e., by division of the actual outturn; the share taken was usually one-third, but sometimes one-quarter; but afterwards he introduced a house-tax called *ghardidrá*, which created great discontent. The tax still prevails across the frontier, and is paid on the *Sair* or first day of New Year. He was a kind ruler, and always wore plain white clothes with simply a leather in his turban as a mark of rank. There was, however, little that can be called a system; measurement was seldom resorted to; no attempt was made to keep up records, beyond what were required for internal village reference; and only a few officers were appointed to keep the peace, the revenue being collected and paid chiefly through the heads of tribes or local divisions. Land belonged to the ruler, who might dispose of it as he chose; the occupant could be removed from one village to another; even the *kirdárs* had a right to locate new settlers.

The same system was continued during the two succeeding periods of Sikh usurpation, and when Ranjít Singh may be said to have consolidated his power. At this time the country was split up into *jágir* domains. Many of these had been acquired in the first instance by conquest, and were afterwards either resumed or confirmed by the Sikh monarch. Each Sardár had his own different mode of collection. A money settlement was never resorted to: indeed it is natural to suppose that these barons, living as many of them did on their *jágirs*, would prefer to run the risk of grain collections, as they had several ways available to make good defalcations by imposition of *abwábs* and other taxes. With the majority *batáí* was preferred. The share was considered to be half, and this was generally taken, not of the gross but net produce, after deducting the expenses of cultivation. In some villages where soil was poor two-fifths, and occasionally one-third *batáí* rates might be found. In *bela* lands near rivers one-quarter; but the share of the *hákím* was generally one-half, equivalent to about 40 per cent. of the gross produce.

One of the first acts in which we see Ranjít Singh engaged after he had established his power was to give out such *tahúqs* as were *khúlsa* on fixed leases (*ijáris*) to middle men whom he wished to conciliate. They began in A. D. 1805. Sometimes they broke down when the collection was made through *kárdárs* (*amíní*) on the trust system. The principal men to whom farms were given were Rájás Gulab Singh, Suchet Singh, and Hirá Singh of the Dogra family. The first was unscrupulous, but the other two are said to have had a regard for the improvement of the country and were lenient collectors. They sometimes commuted the grain assessments into a cash demand, fixed according to the rate of the day, and thus collected in cash; but none of them attempted a money settlement. Here and there Rájá Gulab Singh seems to have fixed a cash rate on each plough, ranging from Rs. 12 to 24, and the assessment was approved of, though not regularly collected.

The *kárdárs* had no fixed system: one season it was by *kankút*, or appraisement, while the next it was by *báolí*, or division of the actual outturn. The former was conducted by a trained body of appraisers (*kaniyás*), who were generally well-to-do landowners, favourites of the local officers. The estimate was made of the crop as it stood in the field in the presence of the parties, allowance being made for defects of growth, damage, &c., under a margin called *chhot*. By the latter process the grain was cut and stored in the granaries, and a *thappa*, or Government mark, was put upon it till opened; the sub-officers then went and weighed the grain, selling the Government share to some corn-dealer, or which was too often the case, the *kárdár*, took up the speculation through his own agents. For the better crops money rates were always taken, a measurement being made each harvest. These crops were called *zabti* in contradistinction to the other termed

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Management under
the Sikhs

The farming system introduced by
Ranjít Singh.

Direct management
under *kardars* or
paid agents.

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Land and Land
Revenue.
Direct management
under *kirtas* or
paid agents.
Sikh system of
kachā.

jūsi. The rates varied in every tract, and seem to have been capriciously fixed, whether by *jūqirdār* or *kārdār*; it was the will of the *hikim*, and payment was inevitable. Still all manner of loopholes were allowed, such as *nibūd*, *chhot*, and other deductions, which were adjusted as the field was measured.

The process of *kachūt* was as follows.—The produce of 10 fields gave, say, 120 *mans*; the appraisement called *nayaranūzi* or *kachū kin* would be fixed at 100. From this a deduction called *chot suwāi* was allowed, and on the remainder or the *pakā kin* the Government share taken was either one-half, two-fifths, one-third, or one-quarter as the case might be:—

	M ^s .	S ^{rs} .
Gross produce say	120	0
Amount appraised or <i>kachū kin</i> ...	100	0
Deduct <i>suwāi</i> , usually at 20 per cent., for agricultural expenses ...	20	0
Balance <i>pakā kin</i>	80	0
Deduct <i>chot</i> at 5 per cent.	5	0
Net produce	75	0
Government share being usually half, gives ...	37	5
Add <i>lakhdār</i> and proprietor's <i>bawā</i> , being a rent charge of 4 <i>topas</i> per <i>man</i> on Rs. 75 the net produce ...	4	30
Add also <i>Khar h khil</i> at 1 <i>topa</i> per <i>man</i> on Rs. 37-50, the Government share, gives ...	2	15
Total taken from cultivators	44	8
Leaving to cultivators, including cost of cultivation ...	55	27
	100	0

In other words, the proportion comes out thus:—

	M ^s .	S ^{rs} .
Cultivator's share	55	27
Proprietor	7	5
Government share	37	8

equal to half the net produce, or about one-third the gross produce assumed at 120 *mans*, the original estimate of appraisement. Here then we discover that the Sikhs appropriated as much as a one-third share, and this seems probable; but then it will be remembered that they performed the functions of a landlord. They helped in repairing wells, and even constructed them; and though the ratio may seem high, it is doubtful whether they really did get a full approximation of the outturn, many facilities being afforded for concealment.

Money settlement
once made by
General Avitabile.

For seven years, extending over the period Sambat 1838 to 1894, a large number of the *talūqas* were made over to General Avitabile, at first in farm, and then in direct management. By him a money settlement was made, *i.e.*, leases were fixed for a term of years in the name of the headmen; this assessment broke down signally. An old *chaudhvi*, much in the employ of the General, attributed the cause of failure to the very imperfect information on which it was based. There was no measurement. The revenue was fixed on an average of former year's receipts as made under a grain system by various *kirdārs* and there was no way of discovering what was really collected. The popular account, confirmed on all sides, was that very few villages succeeded in paying the lease in full. On looking into the market prices which obtained during these years, it appears that grain was selling below the average—in two years (Sambat 1892-93),

the price of wheat being even 40 and 32 per cent. below the average ; further that for the three years preceding the General's management, the rate was from 40 to 60 per cent. below the average, which would quite account for any money assessment breaking down, apart from other causes.

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Land and Land Revenue

Money settlement
once made by
General Avitabile.

Summary settle-
ments.

A summary money settlement was effected in 1847 by European Political Officers under the Regency which followed the first Sikh war. It was based upon the average Sikh collections of three years preceding, the money value being calculated upon the average prices of the same years, and a reduction of 10 per cent. being allowed on the old net revenue, while the numerous *abwāb*, or extra cesses, were wholly abolished. The assessment worked well for a few years ; but immediately after the annexation, in 1849, there occurred a sudden fall in prices, which at once rendered burdensome the assessment based upon the prices of 1844-5-6, and it became apparent that the district was assessed far above its powers of endurance. Large remissions were at once granted ; but even thus the pressure in parts of the district was so severe that it was found that people were absconding, wells lying neglected, and cultivation at a standstill, the collection of the revenue being attended with the greatest difficulty. In 1852 the balances of revenue amounted to Rs. 75,768, without including land the revenue of which was alienated to *pigindārs*. The distress was aggravated " by bad seasons, bad tahsildārs and bad management," and, worse than all, by an epidemic among the cattle, which in two years out of the six during which the summary settlement had been in force, had carried off thousands, being particularly severe in the irrigated tracts.

Meanwhile, however, the preliminary operations of a regular settlement had been set on foot, and a new assessment came into force in 1854.

Regular settlement
1854 A.D.

The Rechna-Doāb settlement, as it was then called, included the present Gújránwāla and Siálkot districts and the two tahsils of Shakargarh and Sháhderáh. It was begun by Mr. Greathed in 1850. On his death, in 1851, Mr. (now Sir Richard) Temple succeeded to the superior charge, and Mr. Edward Prinsep was appointed Settlement Officer of the Siálkot, Pasrúr, Zafarwāl and Shakargarh tahsils. The present Rāya tahsil fell with Amritsar to Mr. Morris. In 1853 Mr. Prinsep received independent charge. In 1854 the new assessments of Zafarwāl and Siálkot were announced, and in 1856 the settlement of the whole district was completed. Mr. Morris' report, which covered the Rāya tahsil, was submitted in 1857. Mr. Prinsep was permitted in 1856 to proceed to England and write his report there ; but he returned hurriedly after the Mutiny to find that all the records were destroyed, and the report was not sent up till 1863. The Bajwāt tract in Siálkot originally formed part of the Gujrāt district. The first regular

Chapter V. B. settlement was proceeding in this tract under Captain Mackenzie
Land and Land when the operations were stopped by the mutiny. The
Revenue. work was resumed in 1858 and dragged on till 1862, when
 Regular Settlement, 1851, A.D. the last of the new demands were given out by Mr. Macnabb.

The new assessments resulted in a decrease in every tahsíl, varying from nearly 2 per cent. in Zafarwál to over 24 per cent. in Pásrúr. The net decrease over the whole district was 14 per cent. The new demands were paid without much difficulty in Siálkot and Zafarwál, but it was soon evident that the relief given in the other tahsís, and particularly in Ráya, was not sufficient. The assessments of Ráya were revised by Mr. Blyth, and those of the other four tahsís by Mr. Prinsep himself in 1858-59. The fiscal history of the district up to 1863 is summarised in the following table:—

Tahsíl.	Demand of summary settlement	Demand of first regular settlement.	Decrease per cent	Demand as it stood after the reduction of 1858-59.	Decrease per cent
	Rs.	Rs.	Rs.	Rs.	Rs.
Zafarwál ..	2,39,413	2,26,186	17	2,20,232	27
Ráya ..	3,37,316	3,03,366	10.0	2,43,524	19.7
Pásrúr ...	3,00,963	2,27,967	24.3	2,11,675	7.1
Siálkot ...	3,15,316	2,91,172	7.7	2,90,012	4
Daska ...	3,18,611	2,43,592	23.5	2,18,338	10.4
District ...	15,02,679	12,92,583	14.0	11,88,781	8.1

No cesses were imposed along with the summary settlement. These were added in 1854, and amounted to an average of 16 per cent. on the Government demand.

Second regular
settlement

The assessments of the first settlement were announced for a period of ten years, and expired in the same year in which they received the sanction of Government. Revision operations began in all the five tahsís in 1863, and were brought to a close in 1866. Throughout they were under the charge of Mr. E. Prinsep, with Mr. Leslie Saunders as his assistant. No report of this revision was ever submitted, and the only information extant regarding the principles on which it was carried out is contained in Volume of XXXIX of the New Series of Selections from the Records of the Financial Commissioners' Office. After a considerable amount of discussion the assessments were finally sanctioned for a period of 20 years. The financial results were as follows:—

Tahsil.	Expiring demand of first Settlement.	Initial new demand.	Deferred demand.	Ultimate demand.	Difference per cent between expiring and ultimate demand.
	Rs.	Rs.	Rs.	Rs.	Rs.
Zafarwál ...	2,20,232	2,10,068	1,185	2,11,553	— 2.9
Rāya ...	2,43,524	2,58,100	8,592	2,66,692	+ 9.5
Pasrūr ...	2,11,675	2,22,175	3,343	2,25,518	+ 6.5
Sialkot ...	2,90,012	2,88,090	3,329	2,91,489	+ .5
Daska ...	2,18,348	2,30,244	8,729	2,47,973	+ 13.6
Total District ..	11,83,781	12,17,677	25,548	12,43,225	+ 5.0

Chapter V. B.
Land and Land Revenue.
Second regular settlement.

The deferred demand took the shape of progressive assessments, which were arranged with the object of giving the zamindárs time to increase their revenue paying assets by breaking up new soil.

The revision of Mr. Prinsep's second settlement began in February 1888. Operations lasted just over seven years, and were brought to a close in April 1895. A detailed account of the principles and procedure followed is contained in the printed assessment reports of the various tahsils and in the final report. The instructions issued by Government were that the

Tahsil.	Rupces	Incres per cent.
Zafarwál ...	39,068	19
Rāya ...	67,042	25
Pasrūr ...	47,583	29
Sialkot ...	53,269	18
Daska ...	57,980	23
Total District	2,62,882	21

demand was not to exceed the estimated net value of half the net produce of an estate, and that only such increase was to be taken as was warranted by an extension of cultivation, a rise in prices of farm produce and the admitted lightness of the expiring assessments. The revenue of the whole district has been actually raised by the amounts

given in the margin, which include a small sum temporarily remitted on account of protective leases given to new wells.

The gross revenue of each tahsil as reassessed, with the

Tahsil.	Gross revenue in rupces	Average incidence per cultivated acre
		Rs. a p.
Zafarwál ...	2,46,368	1 9 0
Rāya ...	3,31,922	1 11 9
Pasrūr ...	2,62,831	1 6 10
Sialkot ...	3,44,331	1 10 5
Daska ...	3,07,985	1 11 2
Total District	15,90,140	1 7 4

average incidence per cultivated acre, is given in the margin. Of this total Rs. 71,770 are paid away annually as assignments of land revenue. The cost of the settlement was, in round numbers, Rs. 4,15,000, which was more than covered by the increased revenue paid in up to 15th June 1895.

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No reports of the summary settlement or of the second regular settlement are extant, but Mr. Prinsep's notes on the principles adopted and the results effected by the operations which came to a close in 1865, with the subsequent correspondence, will be found in the printed selections referred to above. Further details regarding the first and third regular settlements will be found in the reports published in 1865 and 1895 respectively.

The cesses imposed, in addition to land revenue, are as follows:—

			Rs. a. p.		
Local rate	...	...	...	10	6 8
Lambardárs' pachotra	{ Chief	...	...	1	0 0
		{ Ordinary	...	5	0 0
Patwári cess	...	...	...	5	4 0
Málba cess	...	...	...	3	11 2
Total			...	25	5 10

Thus the total sums, both land revenue and cesses, which the people have to pay to Government, are as follows:—

Tahsil		Fixed land revenue.	Rates and cesses varying between Rs. 25-5-10 and Rs. 24-5-10 per cent on the land revenue.	Total.
		Rs.	Rs.	Rs.
Zafarwál	...	2,46,368	62,211	3,08,579
Ráya	...	3,31,922	83,564	4,15,486
Pasrúr	...	2,69,831	67,975	3,37,806
Sídkot	...	3,44,334	87,042	4,31,376
Daska	...	3,97,685	77,851	4,75,536
Total District	...	15,00,140	3,78,613	18,78,753

Statistics of land
revenue.

The areas upon which the present revenue is collected are shown in Table No. XIV., while Table No. XXIX. shows the actual revenue for the twelve years ending 1893-94. The statistics given in Table No. XXXI (balances, remissions and *talári* advances) throw some light on the working of last settlement. Table No. XVII. shows the area and income of Government lands.

Assignments
of land revenue

Table No. XXX. shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the period of assignment, and the number of assignees for each tahsil as the figures stood in the end of 1893-94. Table No. XXXA. shows the number of assignees, together with the amount of land revenue assigned, according

to the records of the third regular settlement. It will be understood that this shows only the assignees of land revenue and excludes *ināmdárs*, &c., who receive out of the revenue of certain villages fixed sums bearing no relation to any ascertained area of land. The total amount of land revenue which is assigned to others and never reaches the Government treasury is Rs. 71,770, or 5 per cent. of the whole demand. The principal assignments are as follows :—

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Assignments of
land revenue.

Mahant Prem Singh, the manager of the Sikh Temple of Ber Bābā Nānak at Siālkot, Rs. 4,081 ; Jawāla Singh and Partāb Singh, of Butāla, in Gujrānwāla, Rs. 3,377, Sardār Dyal Singh, of Butāla, in Gujrānwāla, Rs. 2,045 ; Rāja Harbans Singh, of Lahore, Rs. 1,325 ; the Mān family, of Mānānwāla, in tahsīl Rāya, Rs. 1,169 ; Lekha Rām, Mahant of Amritsar, Rs. 783 ; and Ladha Singh, of Tarn Tāran, in Amritsar, Rs. 750.

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND
CANTONMENTS.

Chapter VI.

Towns, Municipalities and
Cantonments.General statistics
of towns.

At the census of 1881 all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Sialkot district :—

Taluk.	Towns.	Persons.	Males.	Females.
Sialkot	{ Sialkot	45,702	25,767	19,935
	{ Daska	5,525	2,841	2,684
	{ Jand	4,157	2,155	2,002
	{ Mitranwalli	2,730	1,608	1,122
Pasrur	{ Pasrur	8,378	4,212	4,166
	{ Khas Sabha Singh	4,521	2,397	2,124
Zafarwal	{ Zafarwal	4,978	2,557	2,421
	{ Sakhatra	2,381	1,245	1,136
Rara	Narwal	4,575	2,480	2,095

At the census of 1891 Mitranwalli and Sakhatra were not treated as towns, not being municipalities. They are, however, included in the following table, which shows the population of these same nine places, as ascertained at that census :—

Taluk.	Towns.	Persons.	Males.	Females.
Sialkot	{ Sialkot	77,087	41,156	35,931
	{ Daska	6,405	3,392	3,013
	{ Jand	4,620	2,457	2,162
	{ Mitranwalli	4,776	2,619	2,157
Pasrur	{ Pasrur	10,200	5,500	4,697
	{ Khas Sabha Singh	4,529	2,455	2,075
Zafarwal	{ Zafarwal	6,506	3,571	2,935
	{ Sakhatra	2,682	1,484	1,198
Rara	Narwal	4,898	2,601	2,297

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII., while further particulars will be found in the Census Report in Tables Nos. III., IV. and V. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Chapter VI.

Towns, Municipalities and Cantonments.

General statistics of towns.

The municipal town of Siálkot is situated in latitude 32° 31' north, and longitude 74° 36' east, on the northern bank of the Aik torrent, upon the edge of the high triangular ridge which extends, southwards, from the Jammú hills. It contains a population of 32,918, or, including suburbs and cantonments, of 55,087 souls, according to the census of 1891. The city has no enclosing walls. The remnant of a fort on the north side, which is the highest point in the city, affords a grand view of the surrounding country, covered with trees, orchards and cultivation, with the cantonments about a mile and a half off, and the snowy range of the Himalayas in the back ground. The city is very extensive, and is daily increasing in size, its suburbs stretching in the distance on the east and west sides. Rangpura on the east and Míanápurá on the west are the most important; the former is the seat of the paper manufacture for which Siálkot is famous; about half a mile from the city to the north-east are situated the civil public buildings, viz., the court-house, treasury, jail and police lines.

Siálkot town
Description.

Siálkot is a fairly handsome, well built, and clean town. Its main streets are wide and open, and either paved or metalled, with good drainage on both sides. Of late years the pavements and drainage in the town have been considerably improved. The principal streets are the Kanak Mundí, running north and south, and the *Bara Bázár* east and west; the former is the grain mart, and the latter contains the shops of all the principal dealers in cloth, jewellery, fruits, &c. The sanitary arrangements are excellent, being facilitated by the elevated position of the town and the natural drainage afforded by the Aik stream on its south and east sides. The water-supply is obtained from wells in the city. The principal buildings and shrines of historical interest are :—The fort which afforded shelter to the European inhabitants of cantonments during the Mutiny; it stands on a circular eminence, and is said to have been built by Rájá Sálwan. It was partly dismantled in 1866; at the foot of the mound is a small cemetery containing the graves of those who fell in the Mutiny. There is a temple erected by Rájá Tej Singh, which has a conspicuous spire seen from all sides of the town; attached to the temple is a rest-house for travellers, endowed by the Rájá. The shrine of the first Gurí Bábá Nának, known as Ber Bábá Nának, is held in great veneration by the Sikhs, and is the scene of a large fair on 1st *Baisákh* (April).

Chapter VI.**Towns, Municipalities and Cantonments.**

General statistics and towns.

The Darbār Bāoli Sāhib, a covered well erected in memory of Gúrú Nānak, who visited the place on his return from Afghanistan, is also a place of sanctity amongst the Sikhs. Travelers are here entertained by the priest or *mahant* of the shrine. The Muhammadan shrine of Imām-Āli-ul-haq, known as the Imām Sāhib, is of ancient construction, and is a well-built and handsome edifice, said to have been erected by Shāh Daulah; during the Muharram festival a large fair is held here. The tomb of Maulvī Abdul Hakīm is situated about a mile from the city at Miānāpūra, one of the suburbs. The Maulvī is said to have been a distinguished scholar of the time of Aurangzeb, and acquired great renown as a teacher. There is a fine large tank on the south-west of the town much resorted to by the people. It is supposed to have been made by the Maulvī Ābdul Hakīm, but had long since fallen into decay, and was restored by the townspeople shortly after the Mutiny with the aid of a Government grant. There is another large bricked tank just completed outside the city on the north-east. The roads from Amritsar, Lahore, Gardāspūr and Gujrānwāla converge on the Aik stream, which is crossed by one of the famous Shāh Daulah bridges. It is an ancient structure, very well and substantially built. It has been recently enlarged by another arch being built. The railway station lies to the north of the city close to the fort.

History.

The past history of Siālkot is involved in some obscurity, but it is beyond doubt one of the most ancient cities of the Punjab (see Chapter II). Tradition assigns its foundation, in the first place, to Rājā Sal or Shāl, mentioned in the Māhābhāratā as maternal uncle of the Pandu princes; and, secondly, to Sālwan, or Sālivāhānā, otherwise called Vikramādityā, father of the hero Rasālū of legendary renown. The latter story is apparently credited by General Cunningham. Sālivāhānā was the son of a Yādavā prince, whom General Cunningham supposes to have been expelled from Gājipūr (which he identifies with the modern town of Rāwalpindī) by an incursion of the Indo-Scythians. His father having lost his life in battle against the invaders, "the young prince," writes General Cunningham, "founded a new capital at Sālbāhānpūr, which is generally "identified with Siālkot." As the same Sālivāhānā subsequently defeated the Indo-Scythians in a great battle at Kharor, the date of which, A.D. 78, is fixed as the initial year of the Sakā era founded in honour of the victory, the foundation of Siālkot may, if the above story be true, be placed with some approach to accuracy about the year 65 or 70 A.D. Rājā Salwan was succeeded by his son Rasālū, whose exploits form the subject of countless Punjab legends. Rasālū's capital is universally stated to have been at Siālkot, but towards the end of his reign he was involved in wars with Rājā Hūdi, popularly stated to have been a Ghakkhar. Being worsted by him in battle, Rasālū was forced to consent to the marriage of his daughter Sāran with the conqueror, who, upon the death of Rasālū without heirs, is said to have succeeded to the rule of Siālkot. According to a further

Sialkot District.]

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legend, recorded by Mr. Prinsep: "After the death of Rájá Rasálú the country is said to have fallen under the curse of Párán (brother of Rasálú, who had become a *fakir*) for upwards of 300 years, lying totally devastated from famine and incessant "plunder." The next that is heard of Sialkot is with reference to the occupation of the country by Rájput princes of Jammú. This is said to have taken place in Sambat 700, equivalent to A.D. 643. Under the Mughal Emperors the town was the headquarters of a fiscal district. As to this period of its history, and the subsequent history under Sikh and British rule, see Chapter II.

Chapter VI.

Towns, Municipalities and Cantonments.

History.

In the centre of the town stand the remains of an ancient fort crowning a low circular eminence, which, in popular belief, is the original structure of Rájá Sálwan. Recent excavations, however, prove that the fort has not in all probability existed for more than 1,000 years. The masonry is not cemented with mortar, and the bricks are for the most part in perfect condition. The outer walls too were apparently built of the fragments of bricks taken from old buildings, and the whole appears to have been re-erected upon the *débris* of an old town, which, falling into decay from the effects of time, had formed a mound, which now rises about 30 feet above the level of the lower streets. There are other similar mounds on the outskirts of the present town. The fort was an ordinary square redoubt, with small bastions, at intervals of about 70 feet. The only object of curiosity discovered in the course of the excavations were the ruins of some old hot-baths, with pipes of solid masonry, the walls of which were in perfect preservation. The area enclosed by the dilapidated walls of the ancient fort is now devoted to a few buildings now used for public purposes, and the last remaining bastion has been demolished. In English memory the fort is inseparably associated with the Mutiny, for it was here that the few European residents took refuge; while just below it a small cemetery contains the remains of those who fell victims to the insurgents.

As a local trade centre, Sialkot is fast rising in importance. It has several bankers and merchants of considerable wealth, the most prominent of whom belong to the Jann tribe of Bhábras. Most of the trades and manufactures common to the province are represented in the town; but the distinctive industry of the place is the manufacture of paper, carried on in three hamlets forming suburbs to the city, Rangpura, Nekipura and Hiránpurá. The manufacture is said to have been introduced four centuries ago; and under the Mughal Emperors the paper of the Sialkot mills was noted for its excellence throughout Northern India, being largely used in Delhi itself. In those days the yearly proceeds are said to have amounted to £80,000 in value; under the Sikhs the business declined rapidly, until only 20 mills remained in use, turning out paper to the annual value of £2,500. Mr. Prinsep gives the number of mills at work at the time of his

YEAR.		QUANTITY OR VALUE OF CHIEF ARTICLES IMPORTED.												
		Grain.		Sugar.	Wool.	Other articles of food or fodder.	Animals for slaughter.	Articles of clothing and washing.	Building materials.	Furrs and pelts.	Tobacco.	Foods and other fabrics.	Metals.	
		Mds.	Mds.	Mds.	Mds.	Mds.	Rs.	Mds.	Rs.	Rs.	Mds.	Rs.	Rs.	
1892-93	657,492	67,836	3,048	251,868	1,44,000	171,802	81,266	39,911	7,715	4,00,083	82,014	
1893-94	689,078	69,130	3,463	244,001	1,22,001	207,187	96,735	48,089	14,462	3,69,043	1,03,360	
Average	658,285	68,483	3,255	257,964	1,33,577	186,024	89,000	43,500	11,058	5,43,561	92,687	

The amount of tax collected in rupees during the same period was as follows:—

Chapter VI.

Towns, Municipalities and Cantonments.

History.

Year.	AMOUNT OF TAX COLLECTED IN RUPEES ON									
	Grain.	Sugar.	Oil.	Other articles of food and fodder.	Animals for slaughter.	Articles of fuel, clothing and washing.	Building materials.	Drugs and perfumery.	Tobacco.	Pieces of goods and textile fabrics.
1892-93	21,522	6,160	3,420	13,140	4,050	2,701	2,540	1,813	2,010	7,351
1893-94	21,000	8,777	3,818	15,080	3,842	2,400	3,470	2,701	3,512	8,285
Average	21,177	7,468	3,619	14,110	3,946	2,550	2,985	2,257	2,761	8,118

The public and municipal buildings within the town are the tahsíl and police station, distillery, dispensary, mission school, post office, four female schools, the town hall, and police buildings situated in the fort. There are also two *saráis* or rest-houses on the east of the city known as Shekh Saudágar's and Rihlú's, and another on the west side. The large and commodious *sarái* belonging to the Máharájá of Kashmir is on the north of the city close to the railway station. The female hospital of the Scotch Mission is on the east, and that of the American Mission on the north-west of the town. Close to the latter is an unfinished building belonging to the Arya Samáj. There are a *tailghar* or rest-house for the rural notables and landholders of the district, and a poor-house, where cooked food is distributed to the city paupers close behind the American Mission Hospital.

Institutions and public buildings.

A municipality was first formed in Sialkot in 1867 under Act XV. of 1867. It has always been of the second class. The Deputy Commissioner is the President of the present Municipal Board, and there is one other official member. The Board, excluding the two *ex-officio* members, consists of fourteen members, of whom three are nominated by the Punjab Government on the recommendation of the local authorities. The remaining eleven are elected by ballot. A member holds office for three years. There are a paid Secretary and Engineer, whose services are also shared by the District and Local Boards. The city is divided into 11 wards or divisions for conservancy and other administrative purposes. The only form of taxation in force is octroi, formerly known as *abarat chunpí*. The income of the Municipality is chiefly derived from this source. The receipts under the chief heads of income for the last five years are shown below:—

Municipal Government.

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Towns, Municipalities and Cantonments.

Municipal Government.

Year.	Octroi tax.	Sale of city sweepings and manure.	Sale proceeds of land.	Other items.	Total.	Incidence of taxation per head of population.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.
1889-90	58,183	13,171	137	6,087	77,378	1 4 4
1890-91	51,293	10,166	979	7,075	69,513	1 8 2
1891-92	56,043	11,384	1,543	8,980	77,955	1 0 3
1892-93	68,981	7,437	1,419	10,112	87,949	1 4 0
1893-94	77,253	10,265	834	11,133	99,485	1 6 5
Average of five years	62,352	10,485	982	8,677	82,496	1 2 1

Rail-borne goods are taxed by the railway authorities, and the tax is recovered on all other goods at the head office after weighment and examination. The proportion of cost of collection to income varies between 8 and 9 per cent.

The expenditure of the last five years is shown in the margin. The principal heads under which expenditure occurs are establishment and general administration, tax collection, police, conservancy, medical relief, education and public works. But by far the largest item of expenditure is the contribution to cantonment funds on account of their share of the octroi tax. This is calculated at 22·5 per cent. on the gross collections of the tax, and last year amounted to Rs. 15,955, which sum represents 18 per cent. of the total expenditure.

Year.	Cost in rupees.
1889-90	90,151
1890-91	71,377
1891-92	76,591
1892-93	83,739
1893-94	88,341
Average of five years ..	80,940

Population and vital statistics.

The population of Siālkot has already been given at the beginning of this chapter.

Town or suburb.	POPULATION.	
	1881.	1891.
Siālkot town	27,591	32,918
Rangpura	3,676	4,885
Pura Nāka	1,673	1,785
Pura Hiran	829	959
Ber Baba Nanak	—	71
Cantonments	11,902	15,475

The population now stands at 55,087 souls. The details in the margin give the population of the city and suburbs at the last two enumerations. It is needless to give the figures of 1868, or of the municipal census of 1875.

They are given in the last edition of the Gazetteer, but their

Sialkot District.]

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accuracy is doubtful, and the precise limits within which the enumeration took place are difficult to ascertain.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. The actual number of births and deaths registered during the last five years will be found in Table No. XLIV. The average per mille of the population of the birth and death-rates for the eleven years ending with 1881 was as follows:—

BIRTH-RATE.			DEATH-RATE.		
Persons.	Males.	Females.	Persons.	Males.	Females.
39	39	17	27	30	38

Year.	Birth-rate.	Death-rate.
1880	37	26
1890	36	48
1891	36	31
1892	12	39
1893	11	29

But these are of very doubtful accuracy. The figures in Table No. XLIV. work out to the rates given in the margin; the basis of the calculation is the figures of the census of 1891 which is more applicable to these years than that of the previous census.

The town of Daska, called Daska Kalás, is situated 16 miles south-west of Siálkot city. Kot Daska lies about a mile to the north of it, and between them the Gujranwála road runs. Together they form the municipality of Daska, containing 6,495 inhabitants, 3,392 males, 3,103 females, chiefly agriculturists. Daska is the head-quarters of a tahsil which was abolished in 1868, and reconstituted in 1883.

Daska town.

Daska is an ancient town; little is known of its previous history. It was probably founded during the reign of the Emperor Sháh Jahán, as it appears from the papers in possession of the kánúngos to have been originally named Sháh Jahánábád. According to tradition one Maujá, a Hindú Jat of Mandránwála, a village in the Daska tahsil, settled at Daska some 500 years ago, and it is believed that its present name was given to it from the land having belonged to the Dás family, or, according to another and more popular account, because the place is situated exactly *das* (10) *kos* from Siálkot, Pasrúr, Gujranwála and Wazirábád. During the Afghán invasion it is said to have been desolated, its inhabitants taking shelter in the mud fort at Kot Daska, but on the ascendancy of the Sikh power it was recolonized by Desráj, a descendant of Maujá. Kot Daska grew up during the period of Sikh rule, being occupied, on account of its possessing a fort, by emigrants from Daska who sought refuge from Sikh oppression.

Chapter VI.

Towns, Municipalities and Cantonments.

Births and deaths.

Chapter IV.

Towns, Municipalities and Cantonments.

Daska town.

There are a few well-built houses in the town belonging to bankers and shopkeepers; and within the last few years it has been improved: some of its streets have been paved with bricks, but much cannot be done, as its municipal income is small. Daska is the head-quarters of a tahsil; its public buildings are a tahsil and a police station, post office, munsiff's court-house, dispensary, school, supply-house, encircling-ground, and *chogh'ar* (rest-house for rural notables and healers), situated between the two Daskas. There is also a small brick public tank on the roadside, with a couple of houses for the accommodation of travellers.

There is a Municipal Board of the class constituted in 1837; six of the members are elected, two are nominated, one is *ex-officio* member, all holding office for three years at a time. The municipal income is now Rs. 4,700, and is derived chiefly from octroi, the amount of which last year was Rs. 2,492, or 52 per cent. of the total income.

Details.	Population.	
	1881.	1891
Daska ..	3,003	3,425
Kot Daska ..	2,522	3,070
Total ..	5,525	6,495

The details of the population are given in the margin. There is a branch of the Mission of the Established Church of Scotland here in charge of the Rev. W. Scott, with a flourishing training institute. The proprietary body are *Sāhī Jats*.

Jámko.

Jámko is situated about four miles to the north-west of Daska. It contains 1,629 inhabitants. It is not a place of any size or great importance, and has no market or large bazaar. It is really a large village, and is only classed as a town from the fact of its being administered by a Municipal Board. There are a few good brick-built houses belonging chiefly to wealthy money-lenders, and some of the roads' surfaces have been paved. There are no objects of particular interest in or near the town.

Jámko is said to have been founded about five or six centuries ago by Jám, a China Jat, whose descendants still form the proprietary body. He was assisted by a Khatri named Pindī; hence the place was originally called Pind-Jám. The only public buildings are a chief police station and the municipal meeting house. A third class municipality was formed here in 1867, and it is now a *class A* under Act No. X. of 1894.

Detail.	Population.	
	1881.	1891
Both sexes	1,157	1,629

The committee consists of nine members, three nominated and six elected. The total income of last year was Rs. 1,675, and was chiefly derived from octroi.

The details of the population are given in the margin.

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Mitránwáli is only a large village. It was formerly a municipality, but the Board was abolished in 1884. It is not a place of any note. The only public buildings are a school and post-office.

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Towns, Municipalities and Cantonments.

Mitránwáli.

Pasrúr.

The town next in importance to Sialkot in the district is Pasrúr. It is an ancient but decayed town, situated about 16 miles to the south of Sialkot on the Amritsar road. The houses are mostly built of brick; some of them belonging to Sikh gentlemen and other local notables, are well built and handsome. There is no city wall. Most of its streets are paved with bricks. It is said to have been founded by a Bájwá Jat, Matiká, son of Bandá, in the reign of the Emperor Bábar. Matiká's *pir*, or religious preceptor, was a Brahmin named Paras Rám, to whom Matiká at his death gave the town, after whom it was named Parasrúr, since corrupted into Pasrúr. It has entirely passed out of the hands of the Bájwá Jats.

Pasrúr was once a place of considerable size and importance. Traces of its former prosperity remain in and about the town, amongst which is a large tank constructed during the reign of Jahángír. It is now fed by a canal from the Degh stream. A canal was constructed for the same purpose by Dara Shikó, brother of Aurangzib. The remains of this canal as well as those of a bridge, built by Akbar, still exist. The shrine of Mian Barkhurdár, a famous Sikh-worshipped saint, is the scene of a great gathering during the Lohri festival. It is said to have been built by Imán Shihábád, whose shrine is in Sialkot city. To the north of the town is the grave known as Mahr Mangá-kí-masít. It stands on a mound, and is held in much repute by the Bájwá. All the members of the tribe who can do so visit this shrine on the occasion of a marriage. The public buildings are the talúq, with rest-house, thána, school and boarding-house, post-office, dispensary, Munsiff's court and a *talbar*, or rest-house, for rural notables.

Pasrúr was constituted a municipality of the third class in 1867. It consists now of nine members, three nominated and six elected. The income last year amounted to nearly Rs. 9,500, of which 50 per cent. was derived from octroi, and 31 per cent. from fees and the revenue from educational institutions. Mr. Prinsep wrote of the town in 1833 as follows:—

"Pasrúr, notwithstanding that it is the chief market for the central tracts, does not thrive; many of the houses are fallen into decay, and even the wealthier merchants seem to be losing their position and credit. Its inhabitants are distinguished for the practice of fraud; this one town being the source of more litigation under the British rule than all the towns of the district put together." Thus, however, it must be remembered, was written many years ago; and as a large

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Cantonments.

Pasrūr.

trade centre, the town has declined still further. From the town roads branch off in all directions, but the opening of the North-Western Railway has directed to Gujrauwāla most of the produce which used to find its way to the local markets. As a matter of fact the increase of population leaves little surplus produce to be disposed of in the open market, and the octroi charges of the neighbouring towns diverted most of the slender stream of trade in country produce to the large village of Kalāswāla, four miles to the south. The population now numbers 9,200 of both sexes.

Kila Sobha Singh.

Kila Sobha Singh is situated about six miles to the east of Pasrūr and stands on the left bank of the Degh. It contains 4,520 inhabitants. It is a fairly large town, built on a high mound, and has a somewhat picturesque appearance. Many of the houses are built of brick, and most of the streets are paved. It was founded about one hundred years ago by Sardār Bhāg Singh, who originally named it after one of his sons, Sobha Singh. It must not be confounded with Kila Sūba Singh, a large village also on the Degh, in the same tahsil, about 15 miles to the south. There are no objects of antiquarian interest in the town, but the tall Hindū temple near the thakur's residence is of interest. Both the weaving and brass manufacture have fallen off in late years. There is no large market. The principal buildings are the police station, built on the highest part of the town, with a school-house adjoining, and dispensary. There is a small post office. The municipal committee is of the tahsil class, and was constituted in 1867. It has the same number of members, appointed in the same way, as the other members of tahsils. The income in 1893-94 amounted to Rs. 3,000, of which 64 per cent. of which was derived from cess.

Zafarwāl.

The town of Zafarwāl is situated about 26 miles to the east of Sialkot, on the left bank of the Degh, and on the road to the foot of the low hills below Dulla-wāl. The high road from Lahore to Jammu runs the east of the town. It was founded, according to tradition, about four centuries ago, and takes its name from an early Kāshmiri Rajpūt. But the proprietors are now the British Rajpūts.

The town is of some antiquarian interest. Zafarwāl was the residence of the famous minister Maysa Rām Bhagat, who died in 1590. The town is built in the usual style; most of the houses are of mud; there are a few well-built houses of burnt brick, and a bazaar with a range of shops on either side.

The streets are narrow and tortuous; some of the principal ones have been paved with bricks. Much improvement has

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been effected of late years in the system of conservancy and drainage. But the Dagh has rapidly increased on the town, which lies low, and the whole place is in a miasm. The population is now 5,586 persons of both sexes. The principal public buildings are the tahsil, police station, dispensary, travellers' *sarāi* and rest-house and the school. There is a municipal committee of the third class, constituted in the same way as the other minor municipalities. The income in 1893-94 was Rs. 6,880, 51 per cent of which is derived from octroi. There is no trade of any importance.

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Towns, Municipalities and Cantonments.

Zafarwāl.

Sankhatrá is a large village built in the usual style; the houses are of mud, with a few belonging to the wealthier inhabitants built with bricks. The streets are narrow and tortuous; some of them have been paved with bricks. It is situated in the Zafarwāl tahsil about 30 miles from Sialkot city. It is said to have been founded by Hemráj, a Khatri, who gave it the name of Hemnagar, by which it was known for upwards of a century. In the time of Akbar's famous plague, by name Sankhatrá, a Deo Jat, by dhan and the name of the place was changed to Sangatnahr or Sankhatrá. The town is at a little distance to the north of the valley. There are a few resident bankers, but the place is of some importance. It was constituted a municipality of the third class in 1897, but the committee was abolished on 13th November 1898. There is no trade of any importance, and the inhabitants are chiefly Hindús, belonging to the money-lender and shop-keeper classes.

Sankhatrá.

Nárowál is situated in the Ráya tahsil, about 10 miles north of Ráya itself, on the high road from Lahore to Jammú. It lies low on the edge of the Punjab plain and is very unhealthy. It is the only town of any importance in the tahsil, and was formerly the head-quarters of the district. The town was removed, however, in 1867 to the village of Náwal. The town has been much improved of late years. Many of the principal streets have been paved, bridges have been built, a large open drain has been cut to the Jhejn stream, and an unwholesome depression on the south-east has been filled up. Many of the houses are of brick. The public buildings are a police-station, city police barracks, municipal committee house and a civil rest-house. The Church of England Church Missionary and Zanana Missionary Societies have a fine mission here. There are two churches, a school and a dispensary. The head-quarters of the mission occupy the site of the police station in the heart of the town. The female dispensary is near the civil rest-house on the north-east. Nárowál is a minor municipality, with an income last year of Rs. 4,160, of which 74 per cent is derived from octroi. The population is chiefly Jat Sikhs, but there are a few Khatri and a small community, chiefly Khojás. The population counts of 3,525 persons of both sexes.

Nárowál.

Chapter VI. The following villages have been declared to be notified areas under section 210 (i) of the Punjab Municipal Act of 1891 :—

Notified areas.

Tahsil.				Town.				Population.
Daska	...	...	...	Mitranwālī	...	...	...	3,783
				Sambrial	...	...	...	4,625
				Sālowālā	...	...	...	3,919
				Benowālā	...	...	...	3,859
				Bhopālwālā	...	...	...	4,245
Pasrūr	...	...	...	Kakāswālā	...	...	...	3,324
Rāya	...	...	...	Badonālī	...	...	...	3,467
				Idāol	...	...	...	3,513
Zafarwāl	...	...	...	Chawilā	...	...	...	5,655

GLOSSARY OF VERNACULAR TERMS.

Ābī	...	Land irrigated from reservoirs.
ĀBIĀNA	...	Water-rate.
ĀLA LAMBARDĀR	...	A chief headman.
ARORA	...	A Hindī caste.
ASSŪ	...	A month corresponding to the middle of September.
BĀCHH	...	The internal distribution of the Government demand over holdings.
BANĀ	...	Money-lender and grain trader.
BATSĀKH	...	Middle of April.
BĀRĀNĪ	...	Land dependent on rain for irrigation.
BAUĀ	...	Kind rent taken at a fixed proportion of produce.
BELA	...	An island.
BER	...	<i>Zizyphus jujuba</i> .
BHĀDON	...	Middle of August.
BHŪSA	...	The chaff of wheat or barley.
BIGHA	...	Local standard of measure equal to one-half of an English acre.
CHĀHĪ	...	Land irrigated from wells.
CHĀHĪ-ĀBĪ	...	Land irrigated both from wells and reservoirs.
CHAK OR CHAKLA	...	An assessment circle.
CHAUDHRĪ	...	A rural notable.
CHET OR CHETR	...	Middle of March.
CHHAMBI	...	A marshy depression used as a reservoir for irrigation.
CHĀNDA	...	Peaty soil mixed with sand.
CHOB	...	An embroidered cloth.
DĀIA	...	A nurse.
DĀIBA	...	A village travellers' rest-house.
DĀL	...	Pulses.
DEWĀLĪ	...	A Hindī holiday about the middle of October.
DHOBĪ	...	A washer-man.
FAQĪR	...	A beggar.
GHUMĀO	...	Local standard of measure equal to an English acre.
GUR	...	Unrefined sugar.
HĀR	...	Middle of June.
HOLĪ	...	A Hindī holiday about the first week of March.
INĀM	...	A grant of land revenue to a rural notable.
JĀGĪR	...	Assigned revenue.
JATTI	...	A Jat woman.
JETH	...	Middle of May.
JHALLĀR	...	A temporary Persian wheel for irrigation.
KĀDAM OR KĀRM	...	A standard of measurement equal to 66 inches.
KALLĀH	...	Clayey soil impregnated with same matter.
KĀLEĀHH	...	Land affected by an admixture of <i>lallar</i> .
KAMĪN	...	Village menial.
KĀN	...	A quarry.
KĀNĀL	...	One-eighth of an acre.
KĀTAK	...	Middle of October.
KĀKAR	...	Granulated rubble.

KÁNÚNGO	...	... An official who supervises patwári's work.
KÁRDÁR	...	... An agent for the collection of land revenue.
KHÁLSA	..	... Revenue due to Government as opposed to that due to assignees.
KHARÍF	...	... The autumn harvest.
KÍKAR	...	... Acacia Arabica.
KIRÁR	...	... A banker or money-lender.
LÁHNA	...	... A species of sarda used for camel fodder.
LAMBARDÁR	...	... Village headman.
LOHÍ OR LOHRÍ	...	... A Hindú holiday about the middle of January.
MÁFÍ	...	... Assignment of land revenue.
MAGHAR	...	... Middle of November.
MALBA	...	... A general fund for the defraying of village expenses.
MÁNÍ	...	... A measure of capacity about 300 sérs.
MÁRLA	...	... Local standard of measure equal to $\frac{1}{160}$ of an acre.
MAURÚSÍ	...	... Hereditary tenant.
MIRÁSÍ	...	... A minstrel.
MUNSIFF	..	... A Civil Judge.
NAHRÍ	...	... Land irrigated by canals.
NÁLA	...	... A small stream.
PACHOTRA	...	... Remuneration received by village headman.
PAGHÍ OR SÁFÁ	...	... Turban.
PANÁHÍ	...	... Protected tenant.
PARGANA	...	... An administrative division.
PATTÍ	...	... A division of a village.
PATTIDÁRÍ	...	... The form of tenure where ancestral shares are the measure of right.
PATWÁRÍ	...	... Village accountant.
PHÁGAN	...	... Middle of February.
POH	...	... Middle of December.
PHULÁH	...	... Acacia modesta.
PHULKÁHÍ	...	... An embroidered cloth.
RADÍ	...	... Spring harvest.
RECHNA DOAB	...	... Tract of country lying between the Rávi and Chenáb rivers.
REH	...	... Saline efflorescence in the soil.
RIWÁJ-I-ÁM	...	... Statement of prevailing customs.
ROHÍ	...	... A heavy clay soil, always found in lowlands.
ROSLÍ	..	... A kind of rohi soil, mixed with sand.
SÁG	..	... Vegetables.
SAILÁEA	..	... Land affected by river action.
SARDÁR	...	... A title granted to Sikh chiefs.
SARFANCH	...	... The chief among several headmen.
SARSÁHÍ	...	... Local standard of measure equal to $\frac{1}{4}$ of a marla.
SÁWAN	...	... Middle of July.
SÉE	..	... A measure of weight equal to about 2 lbs.
SHÁMILÁT	...	... Common land of a village.
SHÁÚKÁR	...	... A money-lender.
SHIKÁRGAH	...	... A park.
SHRÍN	...	... Acacia speciosa.
SÚBA	...	... Mughal division of a country under the control of a Lieutenant-Governor.
SUFÁID Poshí Inám	...	... Inám to a rural notable.

TAHSIL	...	... A revenue subdivision of district.
TAHSILDÁR	...	... An officer in charge of the revenue subdivision of a district.
TAKÁVÍ	...	... A loan for agricultural purposes.
TÁLÍ OR SHÍSHAM	...	... Dalbergia sissu.
TALUQDÁR	...	... A superior owner.
TALUQDÁRÍ	...	... Rights of superior ownership.
TAPPA	...	... An assessment circle.
TARAF	...	... A subdivision of a village.
TOPA	...	... A measure of capacity about $1\frac{1}{2}$ sérs.
ZABTÍ	...	... Cash rent fixed with reference to the kind of crop grown.
ZAIL	...	... Jurisdiction of a zaildári.
ZAILDÁR	...	... A rural notable, the representative of lambardárs in several villages.
ZAILDÁRÍ	...	... The office of a zaildár.
ZAMÍNDÁR	...	... An agriculturist.
ZAMÍNDÁRÍ	...	... A form of land tenure.

APPENDIX A.

1.—On the merits of various Soils.

- | | |
|---|--|
| 1. Zamín dosáhlí,
Te mulk vasáhlí. | Where the soil is "dosáhlí,"
The country is prosperous. |
| 2. Gillí gohá,
Sukki lohá. | When wet it is cowdung,
When dry it is iron. |
| 3. Kallar khetí, kapút ghar,
Ghar kalathní nár,
Turíán age chahá :
Cháron nark sansár. | A field with saline soil, an unworthy son,
A nagging wife,
To go before horses :
These four (things) are hell upon earth. |

2.—The Summer Rains.

- | | |
|--|--|
| 4. Assú bhále mengla, bhullí
phire ganwár ;
Wáre bauneh Rab de, phit
bharúa ganwár. | He is an erring fool who looks for rain
in Assú ;
Curses upon that fool, he apes Divin-
ity. |
| 5. Áya Sáwan máh te rende gad
gae :
Mit ná kíta koí vele chhal
gae. | The month of Sáwan came and spoil-
ed the <i>rendás</i> (unripe melons) ;
None was made a friend (at the proper
time, <i>i. e.</i> , when the crop was stand-
ing) and the time is lost. |
| 6. Phaggan ákhe Chetar mún tún
sun mere bhái ;
Main tán áya chhún chhán,
tú hun bauneh bín. | Phágan said to Chet, Listen, my brother,
I have come blustering and consuming,
now do you arrange for future needs. |
| 7. Barse adh Hár.
Tán bhare bukhár. | If rain falls in the middle of Hár,
The granary will be filled. |
| 8. Baddal charhiá tilyon,
Gún ná kholín kilyon. | When clouds roll up from Tillá,
Don't take the cow off the peg. |
| 9. Jeth táe, Hár lác,

Us mulk de kál nere ná jáe. | When Jeth is burning hot and Hár
brings rain,
The famine will never go near that
country. |
| 10. Jume rát dí jhari,
Ná rahe kothá, ná rahe kari. | If it rains on Thursday
Neither house nor beam remains. |
| 11. Chiryán khambh khalere,
Wassan mính bathere. | When sparrows spread their feathers,
Rain (will) fall plentifully. |
| 12. Dakkhan nikle badli, wagge
pure dí wá ;
Jat káhe sun Jattíe, anchar
nanjí dá. | If clouds come from the south and
wind from the east ;
Jat says, "Listen" Jatti, take the bed
aside. |
| 13. Dakkhan uljhe badli, jin
uljhe tán warhe :
Tiyá bachan ná uchhe, jún
uchhe tán kare. | If cloud comes from the south it will
certainly rain ;
A woman never pledges her word ; if
she does she will keep to it. |

14. Hár hanerí ashtamí, baddlón
nikle chann ;
Jat kahe sun Jattíe, wachhe
andar banh.
15. Laindhe áwe baddlí, chardhe
jhulle wá ;
Dák kahe sun bhaddlí, andar
manjí dá.
16. Míhn Jethí,
Putr plethí.
17. Míhu piyá Dewálí,
Jeha phosí jehá hálí.
18. Míhn warhe athín dinín,
Sáwani pakke sathín dinín.
19. Sáwan ná nryán (lands under-
stood),
Sáwan ná charyán (buffaloes
understood),
Peke ná sáwryán (girls under-
stood) :
Tiní khur gaíyán.
20. Sáwan sutte,
Te khare wagutte.
21. Sáwan wagge purá, oh bhí bure
thín burá,
Jat bajáwe turá, oh bhí burá,
Báhuman bauhe chhurá, oh bhí
bure thín burá.
22. Sau sín ik wattar,
Sau kámán ik áhrí.
23. Sáwan kotha dha pa, súi majh
mar jáe,
Karm hín tán jáníye jab
Chetr gara wasáe.
24. Títar khambí baddlí, ran maláí
kháe ;
Oh wasse, oh udle, kaihyá ná
wirtha jáe.
- If on the eighth night of the dark
half of Hár the moon is seen with
a halo,
Jat says, " Listen " Jattí, tie the cow-
calves inside.
- If the clouds come up from the west
with an east wind,
Dák says to his wife, Take the bed-
stead inside.
- Rain in Jeth (is valued like) a first-
born son.
- If rain falls on Dewálí,
The good ploughman and the bad
are equal.
- If it rains on every eighth day,
The kharif crop will ripen in sixty
days.
- (Lands) not ploughed in Sáwan,
(Buffaloes) not grazing in Sáwan
(Girls) not well brought up in their
parents' house :
All three are ruined.
- To sleep in Sáwan
Is the height of loss.
- If in Sáwan the east wind blows,
it is the worst thing to happen.
A Jat who plays on a pipe is bad,
A Brahmin who goes about armed
is also a very bad sign.
- Hundred ploughings are worth one
soaking,
One careful worker is equal to a
hundred servants.
- Your house may fall down in Sá-
wan and your milch buffalo
may die,
But reckon it really (evil) fate when
hail falls in Chet.
- Clouds like partridge feathers, a wife
who eats cream :
Such clouds are sure to rain, and such
a wife is sure to elope, neither will
miss the chance.

3.—*The Winter Rains.*

- | | | |
|-----|---|--|
| 25. | Bahu dhín bahu mehna,
Bahu míhn kan ghat. | Many daughters, many complaints;
Much rain, small outturn. |
| 26. | Damm beopáří,
Míhn karsán | A trader wants money,
(And) a farmer rain. |
| 27. | Wasse Poh,
Bahutá dána thorá bho. | If it rains in Poh,
Grain will be plentiful and straw little. |
| 28. | Warkha Phaggaun, sitta changuan;
Barse Chet ná ghar ná khet. | If it rains in Phágan, the ears are
filled fourfold;
If it rains in Chet, home nor field remains |
| 29. | Katak barse meghla,
Phule phiren ganwár. | If rain falls in Kátak,
The rustics go about light-hearted. |
| 30. | Míhn wasse Lohí,
Ikko jehí hoí. | If rain fall on Lohí,
(All the crops) will be equal. |
| 31. | Míhn wasse Phaggaun Chetar,
Ná ghar mewe ná khetar. | If it rain in Phágau and Chet,
Neither house nor field could contain the produce. |
| 32. | Míhn Wasákh wasáwe,
Pakkí fasal gawáwe. | If rain fall in Baisákh,
The ripe crops will be damaged. |

4.—*Winter.*

- | | | |
|-----|--|---|
| 33. | Jún jún pawe kakkar
Túin túin pawe mahín shakkar. | As the frost becomes fiercer,
The sugarcane produces fine sugar. |
|-----|--|---|

5.—*The Sun in relation to Agriculture.*

- | | | |
|-----|--|---|
| 34. | At na bahuta bolna,
At na bahutí chup,
At na bahuta me ghla,
At na bahutí dhup. | Too much speaking,
Too much silence,
Too much rain (and)
Too much heat of sun (are not good). |
| 35. | Bhádron dí dhup dekhkar,
Jat faqír hoyá. | When he saw the sun of Bhádon,
The peasant became a beggar. |
| 36. | Chattar lore bolna, múrakh cháhe chup;
Sáwan cháhe meghlá, Hári cháhe dhup. | Clever people are talkative, while
fools should be silent;
Sáwan wants rain, while the winter
season (preceding the Hári crop)
should get sunshine. |
| 37. | Dhuppán laggan,
Tán kankán pakkan. | If the sun shines,
Wheat ripens. |
| 38. | Súraj tappe,
Kheti pakke. | When the sun shines,
The crops ripen. |
| 39. | Ráh rainn,
Te gáh gaih. | When roads remain (untravelled),
Threshing is done. |

6.—On Ploughing.

40. Aggá daur,
Piehhá chaur.
If you run on to the front
You leave spoiled behind.
41. Bahutí howe wáh,
Pailí khatá ná já.
If it be well ploughed,
The field will not miss.
42. Dabb ke wáh,
Rajj ke kháh.
Plough hard,
Eat heartily.
43. Hár soná, Sáwan chándi, Bhá-
don sikka;
Assú Katten jaisá jutta jaisá
ná jutta.
(Ploughing) in Hár is gold, in Sáwan
Silver, in Bhádon lead;
In Assú and Katak to plough and not
to plough are much the same
thing.
44. Hiyá piyá sabáhí,
Mính jáne kade kadáin;
Hiyá piyá din charhde,
Háliá hal chhad de;
Hiyá piyá din lailhde,
Háliá hal wailhde.
When there is a rainbow in the
morning,
Know that there will be little rain;
When there is a rainbow at daybreak,
O ploughman, leave your plough
(as there is little hope of rain).
When there is a rainbow at sunset,
O ploughman, the ploughs will be at
work (as there will be plenty of
rain).
45. Hal dá kí wáhná,
Phar jangí dhaggá tahoná.
What is the difficulty in ploughing,
You have simply to catch hold of the
plough-handle and drive the oxen.
46. Wáhwe wirhál,
Bhánwe howe kál,
Langháwe siál,
Múli gájar nál.
If the land be well prepared,
Even if there is famine,
The winter season can be passed
By (feeding upon) raddish and
carrots.
47. Zamín núc wáh,
Te khand khír kháh.
Plough the land.
Eat sugar, rice and milk.
48. Karm jáhan,
Par wáh ná jáe.
Fortune may fail,
But ploughing never will.
49. Gillí wáhi,
Sukki ráhi,
Milnat sab ganwái.
To plough wet land,
To sow dry land,
Is to waste all labour.
50. Sau sin ek sohága.
One clod crushing is equal to a hun-
dred ploughings.
51. Satthín sínrin gájrán san sín
kanád;
Jiyún jiyún wáhen kanak nún
tiyún tiyún kare sawád.
Carrots require sixty ploughings, and
sugarcane a hundred;
The oftener you plough for wheat, the
better.
52. Hall dharakú, ram kharakú,
Khúhe dingí lath,
Wich chauraste khetri:
Cháre chaur chapatt.
A jerking plough, a quarrelsome wife,
a crooked axle to the well,
A field at the junction of four roads:
These four are bad.

53. Hal dá ke wáhuná,
Phar janghí dhaggá dáhuna,

Jhatte dá kí jhatná,

Khare glidda ghatna.

Wáh ní meríe bantaníe,
Cholí kháhdia sau tanié.

What is the difficulty in ploughing,
Holding the plough-handle oxen are
driven ;

What is the difficulty in working a
water basket (*jhatta*),
It is merely playing *glidda* (a play
common among women).

Oh ! my dear wife,
You have eaten up your *choli* (a sort
of stomacher covering the breast
only) along with its strings (used for
fastening it).

Explanation.—There is a tradition
connected with the origin of this
saw. It is said that the wife of a
farmer said the first portion, when
she was annoyed by the threaten-
ing of her husband on account of
her delay caused in taking him his
food. Upon this, the farmer said
“ You had better work yourself upon
the *jhatta* to-morrow.” The next
day she did so, and the farmer
brought food for her, having baked
the bread with her own *choli* chop-
ped and mixed up in the floor. She
felt so keen an appetite that she
swallowed the bread without recog-
nizing what had been mixed with
it. Seeing this the farmer is said
to have entered the second portion
of the proverb.

54. Tino kam awallé ján :
Watron khunj giya karsán,

Chaudhrí rihíá kachehríon
ján,
Tiryá dharel to warje khán.

Three things are bad :

That a farmer failed to plough when
the land was fit for ploughing (*i. e.*,
moist),

That a chaudhrí has stopped to go to
the Magistrate's Court,

That a widow remarried be stopped
from eating dainties.

7.—On Manuring.

55. Pá rárí,
Khá chúrí.

Manure your field :

Eat *chúrí* (broken bread flavoured
with sugar and *ghí*).

56. Sau wáhund, ik rúrí

A hundred ploughings are equal
to manuring.

57. Sat malhar satárán páni,

Chíná jhare kanál máni.

Seven times manuring and seven-
teen times watering

Produce one *míni* of *china* per *kanál*.

s. — On Wedding.

58. Jitní gado,
Utné dode.
- The more weeding,
The more fruit.

$$Q_1 = (Q_{11}, S_1, \sigma_1, \tau_1, \lambda_1)$$

- | | | |
|-----|---|--|
| 59. | Poh di biñi,
Jahi gharu jahi nani. | The harvest of crops sown in Poh
may be brought home or not. |
| 60. | Poh harhi khoh. | (If you) sow in Poh, pluck (the crops)
by hand, as they will be too little
for employment sowing, &c. |
| 61. | Poh Mungh wach bopari,
Lahuruk mahadi de. | Barley sown during Poh, or Mungh
grows and soon be harvest. |
| 62. | Dadi tapo kungu, karik karu
kapah.
Ladi lokkal man ke makke
wach di jeh. | When a man's legs cut in plants
and a person
be mazed, a man go through with
his hand, or hoe. |
| 63. | Kamak Karik di,
Put jetha di. | Wheat sown in Karik, and a first
be sown in it, so be good. |
| 64. | Kamak karik, ni chon,
manpin pe karu,
Nuhun di an jani, chare
chaur chapari. | Wheat sown thick and thickly,
a small produce, and calves, and
dew, but small produce, dangle-
to, are a poor very bad. |
| 65. | Kamak chahoy,
Kupah malhe. | Sugarcane likes low ground,
Cotton like high ground. |
| 66. | Kamak de wach kamal, kha
kita ji da kimo; | By sowing sugarcane after cutting
wheat one brings trouble upon
himself; |
| | Bari wahi bahar khalu aundar
war na sari. | Partner stands outside and calls
only you should not sleep inside
too, there is enough work for both
of us in the fields. |

10.—(1) If α is a positive integer, then α is a positive integer.

- | | |
|--|---|
| <p>67. Pakki kheti wekh ke garb
kiya karsan.
Wān, minbow, jhakron ghar
āwe tāt jūn.</p> | <p>Seeing his crops ripened why does
the farmer boast,
Let him make sure only when his
crops are stored in his house after
escaping the winds, rains and
storms.</p> |
| <p>68. Kaedhi kheti wekh ke mat
garbhe karsan.
Jhakkar jharon bach nahē,
ghar āwe tāt jūn.</p> | <p>Farmers! don't keep on looking at
your tillage crop,
Carelessly when it comes home
escaping from clouds and gusty
winds.</p> |
| <p>69. Jawān kūjē,
Mehar jorahar Wasakh.</p> | <p>If barley and wild geese live till
Baisakh it is reproach to them (i.e.,
the barley crop is cut in Baisakh
and the wild geese leave for the
cooler regions in that month).</p> |

70. Chanán Chet ghaná, kamak
ghani Baisákh,
Istri ghaní tan jánio ján
mundá howe dhák,
Gram is best in Chet, wheat is best in
Baisákh,
A woman should be considered good
when she has a son on her hip (*i.e.*,
in her arms).
71. Hári pakdián,
Maughan wakdián,
The Rabi ripens fast
The buffalo breeds.
72. Kamke kunká gun kare,
Je Phaggan Chet ná wa wage,
The grain in the ear (of wheat) will
be full,
If there are no winds in the months
of Phágan and Chet.
73. Maehlu, gamma te kadwána
Assú pakke Kátak khana,
Fish, cane and water-melon
Ripen in Assú and should be eaten in
Katak.
74. Maggar muth, Poh sathu,
Maugh bhari,
A landful (of green wheat is enough
for fodder) in Maghar, in Poh an
armful, in Maugh a head-load.
Phaggan Chet, jehi chaur
jehi ná chaur,
In Phagan and Chet to give and
not to give is the same.
75. Satthi pakke satthun dhun,
Je minh pawe athin dhun,
Satthi (or *dhin*) will ripen in sixty
days,
If it rains on every eighth day.

11.—On Plough Cattle.

76. Bhaira dhagga kherin nún
khúe,
Mand kutta khasme gál,
A bad bull ek is a loss to his owner,
A bad dog is a reproach to his master.
77. Dhan gau dá pyá psue sára
mulk wasáya,
Bravo! cow's son, who has render-
ed the whole country prosperous
78. Wahu de haq ghota,
Laddan de haq khota,
He buffalo for agriculture,
Donkey for carrying work.
79. Wahu mih mih,
Jinhan de ghar de hukke,
There is the best cultivation who
have their own (or home-bred)
cattle.
80. Ghar sindhú te báhar sandhá,
Kade na hoyá andar thandá,
Sindhú (wife) at home and he buffalo
for working in the field never
give peace of mind.
81. Mard mu hihela,
Dhagga dhadela,
A man with moustaches,
A woman with a large belly (*i.e.*, who
eats much).
- Wáhan diamá a,
A field with soft soil (all these three
are good).

12.—On Milch Cattle.

82. Jis de ghar lawará,
Oh sab t n changera,
He who has milch cattle in his
house,
Is best off of all.
83. Dáta kal parakhye,
Dehne Phagan mánh;
Nár tadon parakhye,
Je dhan palle nán,
Test the charitable in famine,
Milch cattle in the month of Phágan,
And a wife when there is no money
in the purse.

84. Dhanggi ná wachha,
Tabiyat nakhon nakh.
He who has neither cow nor calf
lives at peace.
85. Migh boch ke ghent la,
Dekh bharwa de ap' ghar,
Dudh pawan gya, in sar o
pan.
He who is full of buffaloes and bought
a mare (horses),
I, &c. (the title of the house),
He has brought in (the) drinking
milk (and) has to come (to) dung.
86. Thann wai karvann;
Munh bharzi, bhed bharzi,
dahri wai nann.
The other (child),
A white (the father), an earth-colour-
(the) (parent) and a woman with a beard.
87. Ohoo ghar sub' in,
Mijhan ghar wariyon.
House (is) kept by ladies,
Babes (are) kept by beldames.

III.—*General Remarks.*

88. Bahut kheti bahut dhan,
Theri kheti bahut ann.
Large cultivation is a large (the)
less (greater) labour and heavier
revenue,
Smaller the cultivation the larger the
return.
89. Jis khet' per khasm ná áwe,
Woh kheti khasm nún kháwe.
The field which is not visited by its
owner,
That field will eat up its owner (i.e.,
ruin him).
90. Kheti khasmún seti.
Agiculture is with (i.e., depends on)
the owner's (personal attention).
91. Kar mazhúri,
Khákh chúri.
Work for hire (well),
And eat (the) (food) flavoured with
sugar and (oil).
92. Kar kár ná áwe láh,
Work and you will (not) win.
93. Mudhen walh, nakhe gá,
Ghatá pawan mote n' pía.
Cut (the) (rod) with (the) (rod), the shifing,
If you suffer loss (revenue) from me.
94. Mahin wáhe, mahon gáhe;
Man máni wátha pía.
He who ploughs and threshes finely
Gets the produce increased by one
(i.e., 1 per cent).

IV.—*On the Moral Implications.*

95. Jind chálí d' k' yá n' p'ar
pasáre.
So that you stretch your feet as far
as you stretch (the) (feet),
96. Deh d' d',
Ná j'á khúh.
What you get (the) (men)
Is more than (the) (men).
97. Manzan gayá so n'ar ríhí,
Mare sonar gran pía;
Us se n'aríhí wáhe mare
Jo hand in n'ar karíe.
Who goes (to) (the) (land),
Who has (the) (gold) and goes to (the) (land);
But that man will die before him
Who refuses (to) (give) when he has
(something) (to give).

98. Báhar mán panj hazárá,
Ghar bíwí alláh dí mání.
A pretentious man makes a great display abroad,
At home his wife is leading a miserable life.
99. Kapre sabúní,
Ghar hándí ríjhe alúní.
When one's clothes are (washed) with soap,
At home pot without salt stands on fire (*i.e.*, owing to great poverty one cannot afford to buy salt for his kitchen).
100. Kakkhán dí kullí,
Dand khand dá párchha.
A hut of straw,
An ivory gutter (to it).
101. Zát dí kohr kírí
Sháhtírán nál japphe.
A lizard by birth
Clings to large beams.
102. Vidyá kanth,
Paisa ganth.
Knowledge by heart,
Money in pocket (are good).
103. Jaisí paisa gáanth ká
Aisá mitt ná koe.
Money in the pocket is more precious
than any friend.

15.—*On Relations with Money-lenders.*

104. Banyá jis ka yár,
Usko dushman kyá darkár.
A man needs no other enemy if he
has a banyá for his friend.
105. Pahle sháh,
Pichhe bád-sháh.
First the money-lender,
Then the king.
106. Dádhe nál bhanjáí,
Oh mange hissá oh kadde gáí.
Partnership with an overbearing man
is bad,
He abuses when his partner asks for
his own share.
107. Dam d.hore,
Jins duni.
Cash half as much again,
Grain twice as much.
108. Kán, kirár, kutte dá.
Wisáh ná karye sutte dá.
A crow, a Kirár and a dog,
Do not trust them even when asleep.
109. Sháh bin pat nahin,
Gur bin gat nahin.
Without a banker no credit,
Without a Gurú (priest) there is no
salvation.

16.—*On Tribal Characteristics.*

110. Wáhi Jat dí,
Bázi nat dí.
A Jat's business is agriculture,
A Nat's is performing acrobatic tricks.
111. Kán, kambo, kirár, kabola
pahua,
Jat, sandhá, sansár, kabila
galua.
Crow, Kambo, Kirár, support their
family,
Jat, he buffalo, crocodile, destroy their
family.
112. Sabhí ziten chhad ke runde
wech bure,
Sajjan wekhau ánwád, wal-
len chhad ture.
Leaving all castes aside the (half ripe)
melon sellers are bad,
When they see their friends coming
they leave their fields (*lit.* creepers)
and march off.

113. Ran Jattí,
Hor sub khán dí chattí. A Jattí wife (is the best),
Feeding all other classes of wives is
worthless.
114. Ran Changrí,
Hor subchandrí. A Changrí wife (is the best, i.e., most
hardworking),
All others are bad.
115. Jatt, phatt, patt, badhá kam
ánwdá. A Jat, a wound, a silk thread, are
useful when tied.
116. Mánh kí jáne gáh,
Chhole kí jáuan wáh,
Jat kí jáne ráh. What does *mish* care for threshing,
What does gram care for (much)
ploughing,
What does the Jat know about the
road.
117. Annán wichon ann kapattá
kohdrá,
Jattán wichon Jat kapattá
Lohdra. Among corns *kohdrá* (grain) is bad,
Among Jats Lohdra Jat is quarrel-
some.
118. Jattón ráj nahín,
Mothon kaj nahín. A Jat does not make a good ruler,
Nor is *moth* of any use at a wedding.
119. Rore nún ang nahín.
Khote nún tang nahín. An Arora acknowledges no deference,
A donkey requires no girth.
120. Mughlon gora so kohra,
Khojion siána so kaula. To be whiter than a Mughal is to be
leprous,
To be wiser than a Khoja is to be mad.
121. Sunár putram, kade ná
mitram,
Jad mitram tub kutram. A Sunár's son never makes a good
friend,
He will snap even when professing
friendship.
122. Jat kí jáne chochle,
Pad bahere kháh. What does a Jat know of delicious food,
He is eater of fungi.
123. Cháhra nabín mitr,
Changar nahín yár. A sweeper is not a friend,
Neither is a Changar.
124. Dúmán, gaddín, beríáu :
Tine awalle ráh. A mirásí, a cart, a boat :
These three have crooked ways.
125. Telí bhí kitá
Rukkha bhí kháyá. Marry an oilman.
(And) live on dry bread.
126. Bará pakaura, bányá,
Pápar, vand, kalál :
Yih sab tatte hi bhale,
Thande karn wagár. A *bará* (cake made of pulse meal and
fried in oil or *ghí*), a *pakaura* (pastry
stuffed with gram meal), a *bányá*
(a caste),
A *pápar* (a thin crisp cake made of
any pulse), a doctor, a *kalál* (a
caste),
All these while fresh (smoking) are
good, when cool they will do
injury.

127. Jat Jat dá railnda kámán,
Blukkha mare te kare salá-
mán ;
Rajj kháwe kadhe gál.
Jat wagáre murshid nál ;
- Ján Jat de dadde pakke,
Sakkí mán nún dendá dhakke.
128. Jatón nafá kade ná bhál,
Jat wagáre murshid nál.
129. Jattí páyá chhálh chherú,

Maihte pái wattí ;

Jattí ákhē maihtá lutíá,
Maihtá ákhē Jattí.
130. Jat faqír,
Gandhnán dí málá.
131. Jat jihá ráth nahín je phire
ná,
Tind jihá bhándá nahín je
rirhe ná,

Tút jihá káth nahín je díre
ná.
132. Jat wagáre murshid nál,

Ján bole tán kadhe gál.
133. Mán Menhguí, píó Mauháś,

Puttar dá nám Thákar Dás.
134. Dúmán de ghar sohele,
Man bháwe so gáe.
135. Dám ná belí,

Kíng ná hathiár.
136. Ráol, munde, rannán :

Tinne ujár dá bannán.
137. Rajje kam ná ánwde,
Nái, kutte, báj.
138. Wehlí Jattí un wele.
- A Jat will serve a Jat,
A starving Jat will make obeisance,

When he eats full he will give abuse,
A Jat will quarrel with his *murshid*
(spiritual guide) ;
When Jat's barley crop is half ripe,
He will turn on his own mother.
Never expect good from a Jat,
A Jat would fall out even with his
spiritual guide.
A Jattí woman mixed scum and but-
ter milk in *ghí* (for the shop-
keeper)
The shopkeeper put in scale two sérs
(instead of one) ;
Jatti says she robbed the shopkeeper,
Whilst the shopkeeper says he robbed
the Jattí.
A Jat mendicant,
A rosary of onions.
There is no gentleman like a Jat if he
be faithful to his word,
There is no pot like a *tind* (bucket for
drawing water by application to a
well wheel) if it do not roll,
There is no wood as good as *tút* if it
do not bend.
A Jat would fall out even with his
murshid (spiritual guide),
When he speaks gives abuse.
Mother Menghuí (a low tribe of the
scavenger class), father a Mauháś
(Rájpút),
Name their son Thákar Dás (indicat-
ing one born in a high class).
In the house of Mirásis is song,
They sing as they like.
A Mirási does not make a (good)
friend,
Nor is a fiddle-bow a (good) weapon.
A fortune-teller (Ráol is really a pro-
fessional man), boys, women :
These three are the border of a de-
sert.
A barber, a dog and a hawk, when
full of food, are useless.
An unemployed (having no work)
Jattí (a Jat wife) gins wool (used
sarcastically).

17.—*Miscellaneous.*

139. Par hathín wanaj saneín Trading through others and cultivat-
khetí ing by messages (proxy)
Kadená hunde battián de tetí. Will never turn 32 into 33.
140. Pindon telhrwán hissá, One-thirteenth share in the village,
Chitrán dá ádhí. One-half share of shoes (*i.e.*, beating).
141. Jide ghar dāne, In whose house is grain,
Odhe kamle bhí siāne. His fools are also wise.
142. Chor uchakká chaudhrí, A thief and a sharper have become
Gundí run bhardán. chaudhrís or leaders,
(And) a loose woman a counsellor.
143. Jitne hal, As many ploughs,
Utná halá, So much the revenue,
Jitne kurm, As many *kurms* (relations on children's
side),
Utná máph kála. So much the face black.
(*i.e.*, The more the ploughs,
The more the revenue,
The more extended the relationship,
The more hardship or trouble).
144. Holí Lohí te Dewáli Mangal If Holí, Lohí and Dewáli all fall on a
wār ho, Tuesday (in a year),
Charkh charbegí prithwí The earth will be spun like a wheel
wirlá jiwe ko. and very few will survive.
145. Zoráwar nāl bhaujálí, If a tyrant is a partner,
Oh mange lissa, When the other asks for his share
Oh kadhe gálí. He gives abuse.
146. Kanak puráni ghí nawán, Old wheat and fresh ghí,
Ghar kulwantí nār, Wife of good family at home,
Chauthí pith turang dí : Fourthly a ride on horse-back,
Sunag nishānī chār. These four are a foretaste of heaven.
147. Karm hín khetí kare, When an unlucky man engages in
Baúl maren yá soká pare. agriculture,
His oxen die or his crops dry (*i.e.*,
anyhow suffers loss).
148. Belá liyá un nún, The lamb was bought for the sake of
Khá giyá kupáh. wool,
(But) it ate the cotton crop.
149. Mard nún chakki, Grinding for a man,
Rann nún ráh, Or travelling for a woman,
Sandhe nún gáh, Or threshing for a buffalo,
Khalá khalotá nark nún jáh. Is for each to go to hell at once.
150. Nún kání, dhí gunji, A daughter-in-law blind of one eye,
a bald daughter,
Harte wingi lath, A crooked axle to a well,
Goráh setí khetrí : A field near the village site :
Cháre parán bhatth. These four are good for nothing (*i.e.*,
are thrown in the furnace).

151. Níwín kheti te únchá sák
Jad lagge tad táre.
Lowlying land and a powerful relation,
Are very advantageous to their
possessors.
152. Sau dawá ik gheo,
Sau cháchá ik peo.
Alone *ghí* is equal to a hundred
medicines,
A father is equal to a hundred uncles.
153. Sandhe sandhe khailn lage,
Búteán dá nuqsán.
When two he buffaloes begin to fight
Trees suffer loss.
Explanation.—When big men com-
mence hostilities the poor are the
sufferers.
154. Rassíán sir banh ná jáne,
pech kí jáne chire dá,
Khakhrián dí sar kí jáne,
rákhá táremíre dá.
He who does not know how to put on
ropes on his head, how can he un-
derstand how to put on a turban,
What does he know of the worth of
melons who has (always) been
guarding the *táramíra* field.
155. Thakkar jin ke lobhí,
Uje tin ke gáen.
The people whose rulers are avaricious
Their villages shall be ruined.
156. Tínon hí karare bhale :
Rájá, kuch aur pán;
Tínon karare nahín bhale :
Nári, turá, kamán.
These three are good while hard :
A king, breast and a betel leaf ;
These three are not good while hard :
A wife, a horse (and) a bow.
157. Tíne kam awalle :
Naugí pairín waihe salle,
Randí aurat paihne chhalle,
Dhi mutyár nún gall ghalie.
Three courses are bad :
Going with naked feet to cut the *til*
(sesamum) crop,
Rings being worn by a widow (and)
Sending a grown up girl to tend
cattle.
158. Tíne lal kullal :
Aube age fársí,
Bole age gall,
Gunge hath sanchura,
Bháuwen ghall ná ghall.
These three things are useless :
Persian before a blind (*i.e.*, written
paper to blind man),
To speak to a deaf person,
To send word through a dumb person,
The result is the same whether you do
or do not.
159. Bail ná kúdá,
Kúdí gamm.
The (draught) bullock did not jump,
But his load did.
160. Siron ganji,
Kangíán dá jora.
Bald in the head (and)
Keeps a pair of combs.
161. Anhí kukrí,
Khashkhásh dá chogá.
A blind hen,
Poppy seeds for food.
Explanation.—Used satirically. These
are so small that one cannot see
them.
162. Bhede púchhal lagián,
Ná urár ná pár.
Holding the tail of a sheep is to be
neither on this side nor on the
other (*i.e.*, depending on a sheep
one cannot cross the river).

163. Námí sháh khat kháe,
Námí chor mára jáe.
A famous banker gains (merely from his name),
A notorious thief is killed (whether he has committed the crime or not).
164. Palle nahín ser átá,
Híngdí dá sangh pátá.
In her possession she has not even a sér of flour (yet) her throat is cracked by shouting.
165. Jawán dá bohál,
Gaddon rakhwala.
A heap of barley corn,
A donkey guard for it (is enough) .
166. Ujrián oh bharjáán,
Walí jinhán de jeth.
Ruined is that bharjái (brother's wife)
Who has her jeth (husband's elder brother) for her guardian.
167. Gaddon dí gún,
Mání da bhulekha.
(In) a donkey's load (*lit.* sack)
Oo *máur's* mistake (used satirically).
168. Ghar nahín sítar,
Juláha nál dāngó dāngí.
He has not a thread in his house,
But goes squabbling with the weaver (*lit.* fighting with clubs).
169. Hon hár birwe ke
Chikne chikne pát.
Promising trees (young)
Have their leaves greasy.
170. Súlán jandán de múnh
trikhe.
Thorns (*lit.* of *kikar* tree) even when they are newly produced have sharp points.
171. Gall gai je paí saláhn,
Rann gai je gai wiyáhn.
A proposal subjected to long discussion never comes to anything,
A wife who is given to frequenting marriage ceremonies becomes spoiled.
172. San sháunán ikko matt,
Múnkhán ápo ápuí.
A hundred wise men have the same opinion,
Each fool has his own.
173. Koh na challí,
Bál á tirháí.
Not travelled even a *kos*,
Grandfather ! (says granddaughter) I am thirsty
Explanation.—It is used satirically for one who feels fatigue after a very little amount of work.
174. Lajj murenda andar waryá,
Múnakh ákhe methon daryá.
Owing to modesty (he) forbears (*lit.* goes inside),
Fool says he fears me.
175. Gurú jinhánde tapne,
Chele ján chharap.
The disciples of a Gurú (spiritual guide, who is a clever man, will be far more clever themselves. (*Lit.* He whose *Gurú* is skipper his disciples will go in leaps).
176. Pání piye pun ke
Gurú pakrie chunke.
Water should be drunk strained,
A Gurú (spiritual guide) should be (carefully) selected.

177. **Antāza hukka, andhōta mūnh,**
Nālāik puttār, kuchajjī nūnh;
Iuhān chauhān dā phitte
mūnh.
A stale hukka, an unwashed face,
A bad son, an unwise daughter-in-law;
These four cause shame (*lit.* their face
should be cursed).
178. **Mān nālon dhī siānī,**
Ridhe pakke pāe pānī.
The daughter is wiser than her mother,
She pours water in the fool just as
it is cooked (*lit.* spoils it).
179. **Nau sau chūhā khāke,**
Billī hajj nūn chālī.
After eating nine hundred mice,
The cat goes on a pilgrimage.
180. **Dunyā khāie makkar se,**
Rotī khāie shakkar se.
Devour the world by deceit,
Eat the bread with *shakkar* (unrefined
sugar).
181. **Nānī khasm kīta,**
Te dohtre nūn chattī.
The grandmother (on the mother's
side) mends again,
Trouble falls on the grandson.
182. **Chorān nūn akhe laggo**
Sūdhān nūn akhe jāgo.
Telling the thieves to "set to"
(And) telling the good men to wake
up.
183. **Bandā kahe dūn giyā,**
Umar gharandī jā.
Man says "the day has passed,"
(Really) the hour is passing away.
184. **Des chorī,**
Pardes bhikh.
Theft in one's own country,
Beggings in a foreign country.
185. **Ujre pind,**
Bharoh mahl.
In a ruined village
A *bharoh* (large receptacle for grain
bin) is a palace.
186. **Bhul gāī namāj,**
Māri bhukh dī.
Prayers were forgotten.
Owing to starvation (excessive
hunger).
187. **Lekhā mān dhī dā,**
Bakhshish lakh take dī.
If an account is kept it must be kept
strictly even between mother and
daughter.
But a penny gift may amount to a lac.
188. **Kī nangī nahāwe,**
Kī nachore.
What clothes does a naked person to
wash (or) what clothes has he to
wing out.
189. **Assūn māh nūālā,**
Dūnen dūpp nūnūn pālā.
Assū is a strange people,
Hot by day and cold by night.
190. **Uttam khetī madham beqar,**
Nakhad chākri, bhukh nālar.
The best thing is good husbandry,
Trade is tiring work,
Service is bad and beggary fetches
nothing at all.
191. **Jau ābbū yār qibū,**
Jau bishke te yār khuske.
As long as a friend is unripe (*lit.*
half-ripe) the friend is under con-
trol,
(As soon as) the friend ripens the friend
stands away.
A.B.—The word "*qibū*" (friend) is
sarcastically used for the poor.

192. Chorí, yari, chakrí,
Bájh wasíle nính.
Theft, friendship, service,
Are not obtainable without a helper.
193. Bandá jore pali pali,
Rám rurhawe kuppi.
The man gathers by little and little
(*pali* is a small measure used for oil),
God overturns the whole jar (in a mo-
ment).
194. Áp mare,
Jag parlo.
When a man dies,
It means the end of the world for
him.
195. Ji hai
To jhán hai.
If you have the life,
You have the world.
196. Nachehan lagi,
To ghunghat kha.
When she has taken to dancing,
What is the use of a veil.
197. Ikk tambrusti,
Hazár níamat.
Health alone
Is (worth) a thousand blessings.
198. Anhe age roná,
Akhian da khaó.
To weep before a blind man
Is to put one's own eyes to useless
trouble.
199. Khare náí kha,
Oanú dargáh thín tota.
Who does evil to a good man
Suffers loss in the eyes of heaven.
200. Tindán path ná jine,
Mera magán da ustád.
You do not know even how to make
tinds (buckets used for drawing
water from wells),
Oh! my master of *maghís* (a much
larger pot than a *tind* and is diffi-
cult to shape). Used satirically.
201. Jhá múnh,
Tahí chapar.
As is the face,
So should be the slap.
202. Kikkí an di barí,
Wá nísíle monákh.
For a boat of straw
A monkey is a fitting boatman.
203. Am, am, namí, tén dhan
Kí hás,
Jáí, jóní, zámíní: ténou
dhan ka ná.
Gram, price, official position: these
three are the foundation of wealth.
Gambling, immorality, giving secur-
ity: these three are the destruction
of wealth.
204. Tama tel jisko milo,
Narm howe rat kál.
Whatever (palm) touches oil or bribes,
Softens immediately.
205. Jan, jawá, kaprá,
Dithe utte bhao.
Barley, maize, cloth,
Their price should be fixed after
(personal) inspection.
206. Baghara khich ná kha,
Munh lahú bhareya.
Wolf! whether you have been eating
or not,
Your mouth is tainted with blood.

STATISTICAL TABLES
APPENDED TO THE
G A Z E T T E E R
OF THE
SIALKOT DISTRICT.

(INDEX ON REVERSE)

STATISTICAL TABLES.

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Table No. II,—showing DEVELOPMENT.

1	2	3	4	5	6	7	8	9	10
DETAILS.	1853-54	1858-59	1863-64	1868-69	1873-74	1878-79	1883-84	1888-89	1892-93.
Population				60,000		1,12,141	1,12,248	1,012,148	1,110,847
Cultivated acres				87,000	12,000	8,000	9,000	925,750	85,954
Irrigated acres				1,200	121,747	43,078	50,731	474,900	720,218
“ Office Government works									0
Assessed land revenue, Rs.				12,12,800	12,18,000	12,18,000	12,18,000	12,00,000	12,54,304
Revenue from land, Rs.				10,18,000	10,18,000	10,18,000	10,18,000	10,18,000	11,13,074
Gross revenue, Rs.				1,00,000	12,00,000	11,00,000	14,00,000	1,00,000	18,00,000
Number of kine				30,000	40,000		40,000	40,000	431,037
“ sheep and goats				18,000	10,000	10,000	11,000	108,000	83,227
“ camels				1,000	1,000	900	800	200	504
Miles of metalled roads				1	1	1	1	1	14
“ unmetalled roads				1	1	1	1	1	94
“ railways							27	27	29
Police staff				1	1	1		1	18
Prisoners convicted	1,120	1,242	1,450	2,712	1,908	1,800	2,000	1,200	1,628
Civil suits, number	2,117	2,000	1,600	1,000	1,000	1,000	1,000	1,000	17,750
“ value in rupees	1,51,171	1,24,811	1,78,500	1,02,000	1,08,000	1,00,000	1,00,000	14,00,000	12,55,000
Municipalities, number				1	1	1	1	1	1
“ income in rupees				27,200	77,000	88,000	69,800	97,000	1,18,000
Dispensaries, number of				1	1	1	1	1	1
“ patients					678	8,000	78,000	9,000	1,00,000
Schools, number of				1	1	1	1	1	1
“ scholars				5,000	7,000	12,000	50,000	1,00,000	1,00,000

Table No. III. showing RAINFALL

District	Year											
	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910
Faisal	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0
Muker	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0
Daska	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0
Pasture	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0
Zafarwan	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0
Raya	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0	10.0

Note: These figures are taken from the Weekly Rainfall Statement for the Punjab, 1910-11.

Sialkot District.

Table No. III A showing RAINFALL at HEAD-QUARTERS.

[illegible]

Table No. III B showing RAINFALL at TAHASIL STATIONS.

Table No. IV,--showing TEMPERATURE

1	2	3	4	5	6	7	8	9	10
YEAR	MAY			JULY			DECEMBER,		
	Maximum	Mean	Minimum	Maximum	Mean	Minimum	Maximum	Mean	Minimum
1882-83	111.5	87.5	65.2	110.5	86.8	72.0	75.5	57.2	35.0
1883-84	113.8	89.6	64.2	111.9	91.3	68.5	73.1	54.7	34.1
1884-85	114.5	90.0	67.2	111.5	89.7	72.7	71.7	51.8	36.0
1885-86	99.5	77.9	61.4	113.5	91.0	71.1	79.5	57.7	35.0
1886-87	111.0	87.2	63.2	101.5	84.2	72.6	78.2	56.4	37.0
1887-88	111.9	91.3	69.1	111.5	89.1	71.1	77.1	56.6	32.9
1888-89	115.9	89.6	62.7	108.5	88.0	69.1	74.2	55.8	32.9
1889-90	108.0	85.5	61.1	107.0	88.2	73.8	78.7	58.5	38.2
1890-91	105.5	88.8	66.3	106.5	86.8	72.3	72.0	54.7	38.7
1891-92	108.8	87.9	65.2	116.1	92.3	69.3	75.5	57.0	31.2
1892-93	116.1	91.2	62.5	116.1	89.6	71.3	73.5	51.9	29.3

Notes: Temperatures are taken from the Punjab Administration Reports.

Table No. V,—showing the DISTRIBUTION of POPULATION.

		1	2	3	4	5	6	7
		DETAIL OF TARIKS.						
DETAIL.		District.	Zafarwal.	Rajal.	Pasrur.	Sialkot.	Darya.	
Total square miles (1892-93)	..	1,965	309	485	394	419	361	
Cultivated, square miles	..	1,461	249	401	296	326	288	
Culturable, square miles	..	252	22	131	31	42	76	
Square miles under crops average (1887-88 and 92-93)	..	1,297	217	261	260	301	258	
Total population	..	11,19,847	190,970	211,671	203,875	302,806	207,465	
Urban population	..	90,365	5,556	4,898	14,720	55,087	11,124	
Rural population	..	10,29,482	185,414	206,773	190,155	247,719	196,341	
Total population, per square mile	..	569	618	433	517	723	575	
Rural population, per square mile	..	523	600	433	483	591	544	
TOWNS AND VILLAGES.	Over 10,000 souls	1	..	..	..	1	..	
	5,000 to 10,000	5	2	..	1	..	2	
	3,000 to 5,000	14	..	1	1	..	8	
	2,000 to 3,000	30	1	1	6	5	11	
	1,000 to 2,000	159	22	67	27	39	34	
	500 to 999	134	80	98	80	117	59	
	200 to 499	957	197	181	198	261	129	
	Under 200	602	168	129	129	143	42	
Total		2,291	475	441	442	566	278	
Occupied houses	{ Towns	14,078	891	643	2,291	7,195	1,878	
	{ Villages	135,400	21,285	27,531	22,827	34,601	30,010	
Resident families	{ Towns	15,165	1,279	1,197	2,667	7,878	2,445	
	{ Villages	213,034	38,164	42,645	40,179	51,520	41,186	

NOTE.—These figures are taken from Tables Nos. I and III of the Census Report, 1891, and from Annual Revenue Report.

Table No. VI.—showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
DISTRICTS.	Immig- rants.	Emig- rants.	MALES PER 1,000 OF BOTH SEXES.		DISTRIBUTION OF IMMIGRANTS BY TAHSILS.				
			Immig- rants.	Emig- rants.	Zafar- wāl.	Rāva.	Pasrūr.	Sialkot.	Daska.
Hissār	27	139	775	727	5	3	1	17	1
Rohtak	322	38	906	737	5	1	1	382	3
Gurgaon	172	34	715	765	1	2	9	158	2
Delhi	261	101	582	624	7	21	18	204	11
Karnāl	85	185	588	595	2	5	2	70	6
Umballa	567	966	520	607	9	4	9	536	9
Simla	52	142	712	704	3	...	...	48	1
Kangra	683	143	852	611	59	17	13	589	5
Hoshiarpur	508	548	778	526	28	44	26	376	24
Jullundur	262	752	485	617	13	46	41	145	17
Ludhiāna	150	185	580	662	7	17	17	97	12
Ferozepore	129	1,782	196	635	18	29	11	61	7
Mooltan	81	1,528	602	714	7	6	8	51	11
Jhang	93	225	689	729	5	30	11	32	15
Montgomery	69	1,989	717	697	9	17	10	17	7
Lahore	3,163	32,981	372	690	155	1,497	624	623	354
Amritsar	6,242	18,492	322	415	329	4,377	834	473	249
Gurdaspur	15,172	22,272	269	136	6,595	5,958	1,694	816	199
Gujrāt	8,194	7,869	376	299	341	246	373	3,240	4,294
Gujranwāla	19,604	32,719	322	374	133	1,376	3,622	2,767	11,499
Shahpur	301	719	559	537	20	81	41	168	54
Jhelum	427	1,151	585	657	37	28	35	227	190
Rāwalpindi	391	5,299	604	726	32	16	36	262	45
Hazāra	31	609	581	798	6	3	4	13	5
Peshawar	172	2,149	554	690	4	7	10	116	15
Kohāt	17	1,096	529	827	...	...	...	...	...
Bannu	17	395	588	772	1	7	2	2	2
Dera Ismāil Khan	31	714	712	777	8	1	1	16	2
Dera Ghāzi Khan	25	715	659	695	2	6	4	7	6
Muzaffargarh	40	499	960	754	...	...	5	23	2
Bloch Trans frontier	2	99	1,000	1,000	...	...	...	...	...
Punjab States	289	...	619	...	14	18	35	185	17
Punjab, part un-specified	9	...	144	...	1	...	...	8	...
Kashmir and India outside the Punjab	24,537	...	364	...	5,479	642	933	16,874	718
Asiatic countries	60	...	850	...	2	17	2	29	19
England	1,543	...	927	...	...	2	...	1,539	2
Other European countries	211	...	842	...	...	...	...	211	...
Africa	11	...	571	...	...	...	...	11	...
America	10	...	699	...	...	...	...	10	...
Australia	2	...	1,000	...	...	...	...	2	...
At Sea	1	...	1,000	...	...	...	...	1	...
Total	84,422	131,490	396	475	...	...	...	...	...

NOTE.—These figures are taken from Abstracts Nos. 62, 63, 72 and 80 appended to the Census Report of 1891.

Table No. VII.—showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10
DETAILS.	DISTRICT.			TAHSILS.					
	Per-sons.	Males.	Females.	Zafarwāl.	Rāva.	Pasrūr.	Sialkot.	Daska.	Villages.
Persons	1,119,847	...	...	180,967	214,671	203,875	92,806	297,465	1,029,482
Males ... ..	...	598,115	...	191,151	215,111	198,533	102,765	116,752	548,660
Females ... ..	...	...	521,132	89,816	99,560	105,342	119,101	96,513	180,822
Hindus	371,265	200,199	171,107	68,892	65,589	61,879	115,508	79,136	346,487
Sikhs	19,872	27,710	22,162	5,788	14,967	11,117	7,926	12,944	46,960
Jains	1,696	331	762	101	1	116	1,166	72	175
Buddhists ... ..	...	...	...	...	...	...	...	...	...
Zoroastrians ... ..	...	...	...	...	...	...	...	...	...
Musalman	685,312	362,438	322,990	117,235	199,679	128,446	174,497	134,633	619,684
Christians	11,698	7,172	1,496	251	3,115	2,117	3,625	1,567	9,176
Others and un-specified	1	1	3	...	...	...	...	1	...
Eur Asians and Eurasians ... ..	...	...	...	...	...	...	...	...	...
Christians	1,257	1,709	248	4	...	1	1,709	2	...

NOTE.—These figures are taken from Tables Nos. V and VI of the Census Report for 1891.

Table No. VIII,—showing LANGUAGES.

1	2	3	4	5	6	7
LANGUAGES.	District.	DISTRIBUTION BY TAHSELS.				
		Zadardwah.	Ravi.	Pasrur.	Sialkot.	Daska.

Table VIII, 2nd language, for Bāgrī read Nāgrī.

Bangālī	18	6	41	1
Portuguese (Goanese)	6		6	
Gujrātī	51	52	17	
Kashmirī	257	27	154	19
Marathī	2		2	
Sindhi	7	1		3
Tāmil	6		6	
Arābic	3		1	2
Persian	26		29	
English	1,947	1	1	1,940
Flemish	4			4
French	1			1
Italian	1			1

NOTE.—These figures are taken from Census Table No. X of 1901

Table No. IX,—showing MAJOR CASTES and TRIBES.

Serial No. of Census Dist. Table No. XVI, VIII A.	Caste or Tribe	TOTAL NUMBERS			MALES AND FEMALES BY RELIGION.						Proportion per <i>acch</i> of population.
		Total population	Males	Females	Hindus	Sikhs	Jains	Muslims	Christians	Parsees	
	Total population	1,119,847	598,415	521,432	371,293	49,872	1,009	687,342	11,968		1,000
1	Jat	257,783	141,916	115,867	66,166	32,437		159,170			240
2	Rajput	65,903	37,393	28,510	14,163	184		51,286			59
12	Awans	22,629	12,117	10,512	2			22,608			20
8	Gujar	9,796	5,439	4,357				9,719			9
7	Arora	72,697	38,694	34,003				72,697			65
17	Shoekhi	8,671	4,569	4,102	1			8,670			8
3	Brachmar	9,684	49,929	16,763	36,318	124		10			11
24	Sayid	11,345	7,287	7,058				11,315			13
35	Pakurs	7,499	4,192	3,307	121	3		7,375			7
21	Nai	21,861	11,662	10,209	2,569	146		19,195			20
25	Mirasi	18,931	8,813	9,248	3,299			14,892			16
14	Banyas	12,973	7,099	5,883	19,399	27	21	2,616			12
16	Khatri	26,417	11,281	9,136	18,827	1,125		165			18
69	Bhatta	6,779	3,576	3,203	5,666	1,081		32			6
10	Arora	18,311	9,511	8,800	15,627	2,679		14			16
44	Khoyas	5,281	2,638	2,643	2			5,279			5
52	Lahana	6,891	3,499	3,392	4,910	1,987		41			6
26	Kashmiri	9,671	18,174	18,099	29			96,651			34
64	Changar	6,567	3,296	3,271	11			6,526			6
4	Chahira	81,419	6,935	7,891	71,919	523		9,877			74
5	Chamar	9,849	5,125	4,724	9,689	96		79			9
19	Mochi	15,916	8,116	7,800	29			15,887			14
9	Siddha	26,116	15,898	10,218	40			26,067			26
15	Bhanyas	26,692	14,484	12,208	22,656	375		4,377			24
2	Lohar	26,779	15,722	11,057	1,831	141		18,767			19
11	Parshad	14,057	2,207	21,159	7,923	2,713		31,691			49
13	Kumhar	9,928	17,166	14,928	19,835	294		29,689			29
32	Dhobi	11,996	6,196	5,799	834	59		11,082			11
23	Teli	14,431	7,642	6,789	6			14,425			13
30	Sutar	9,815	5,225	4,590	6,666	527		2,565			9
49	Barwala	19,839	19,784	9,243	4,012	1		15,896			19
55	Bakshi	14,864	7,775	7,089	14,416	9		1,449			13
57	Mug	32,495	67,166	15,295	11,871	29		31			29
58	Khokhar	8,163	4,219	3,944	77	1		8,085			7
28	Machhi	69,894	5,747	5,757	68			14,665			19

Note.—Totals are taken from Table No. XVI of Census Report, 1901.

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Table No IX A —showing MINOR CASTES and TRIBES

Table No X showing CIVIL CONDITION

[illegible]

Table No. XI.—showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEAR.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1883	28,213	25,730	53,943	17,044	14,503	31,547	2	158	16,621
1884	28,491	25,814	54,305	17,060	14,832	31,892	...	192	18,006
1885	28,432	25,960	54,392	16,450	12,413	28,863	...	358	15,178
1886	27,882	24,211	52,093	15,691	11,957	27,648	...	673	17,784
1887	27,611	24,043	51,654	20,205	17,687	37,892	20	716	23,186
1888	28,672	25,453	54,125	14,853	13,742	28,595	121	946	17,915
1889	27,744	25,562	53,306	17,115	16,198	33,313	22	780	21,660
1890	27,875	24,950	52,825	22,611	20,410	43,021	1	1,492	34,004
1891	22,631	20,005	42,636	20,273	17,122	37,395	20	6	28,418
1892	20,457	18,459	38,916	15,212	13,417	28,629	2,206	15	49,114
1893	22,701	20,640	43,341	18,416	17,508	35,924	...	70	21,315

NOTE.—The figures are taken from Tables Nos. I, II, VII, VIII and IX of the Secretary Report.

Table No. XI A.—showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7	8	9	10	11	12
MONTH.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.
January	2,291	1,906	1,706	2,249	1,906	2,157	2,265	3,184	3,719	2,290	3,446
February	1,941	1,700	1,905	1,737	1,682	1,754	1,905	2,955	2,755	1,998	2,800
March	1,795	1,719	1,418	1,726	2,406	1,411	1,854	3,113	2,402	2,179	1,924
April	1,986	1,787	1,499	1,795	2,009	1,421	1,411	3,244	1,649	1,803	1,469
May	3,100	2,681	2,505	3,455	4,008	2,275	3,156	1,257	2,583	2,418	2,463
June	2,810	2,517	2,143	2,002	3,113	1,900	2,718	3,313	2,826	2,291	2,058
July	2,544	2,178	2,242	2,117	2,512	2,601	2,210	2,700	7,005	3,706	1,812
August	2,412	2,237	2,285	2,008	2,520	2,275	2,081	1,717	2,443	3,674	3,236
September	2,618	2,614	2,415	2,417	3,704	2,800	3,220	18,416	3,200	11,202	3,827
October	2,524	1,278	2,551	3,044	5,800	3,912	1,113	1,000	1,026	20,952	4,039
November	2,468	3,002	2,442	2,457	1,907	3,411	3,700	15,816	3,511	10,682	3,999
December	2,199	2,075	2,018	2,100	3,417	2,875	1,617	1,800	2,736	5,604	3,521
Total	27,606	25,562	25,814	24,711	35,002	27,385	35,411	40,407	37,416	68,969	44,924

NOTE.—The figures are taken from Table No. III of the Secretary Report.

Table No. XI B,—showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7	8	9	10	11	12
Month.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.
January ...	1,341	1,031	1,097	1,284	1,113	1,511	1,297	2,109	2,576	1,411	2,140
February ...	921	932	753	960	957	982	1,050	1,730	2,114	1,161	1,417
March ...	930	904	795	780	1,223	877	910	1,910	1,525	1,226	1,043
April ...	1,022	997	841	909	1,619	888	1,049	1,718	1,143	1,128	772
May ...	1,686	1,971	1,700	1,879	2,292	1,454	1,877	2,321	1,924	1,436	1,340
June ...	1,480	1,505	1,393	1,875	1,803	1,229	1,795	2,328	2,216	1,325	1,267
July ...	1,406	1,510	1,373	1,379	1,598	1,227	1,312	1,826	1,731	1,959	1,024
August ...	1,384	1,289	1,385	1,558	1,426	1,422	1,668	1,334	1,770	1,727	2,153
September ...	1,308	1,658	1,327	1,911	2,302	1,744	2,100	15,880	2,336	8,191	2,450
October ...	1,754	2,791	1,483	2,029	1,993	2,648	3,000	31,157	3,421	17,004	2,670
November ...	1,453	2,659	1,789	1,741	2,823	2,492	2,641	14,667	2,514	8,789	2,728
December ...	1,446	1,745	1,771	1,442	1,308	1,771	2,501	6,114	1,815	4,057	2,353
Total	16,921	18,966	15,478	17,784	21,483	17,045	21,009	84,993	48,418	40,114	21,345

NOTE.—The figures are taken from Table No. IX of the Sanitary Report.

Table No. XII,—showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	PEOPLE OF UN- SOUND MIND OR INSANE.		BLIND.		DEAF AND DUMB.		LEPROS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	112	70	1,089	1,367	418	222	124	43
Muslims	100	16	1,019	1,091	392	200	108	42

NOTE.—The figures are taken from Tables Nos. XII, XIII, XIV and XV of the Census Report for 1891.

Table No. XIII,—showing EDUCATION

1	2		3	
	Males		Females	
	Under 15 years of age	Over 15 and above	Under 15 years of age	Over 15 and above
All religions	9,205	19,629	6,961	802
Hindūs	6,618	21,515	180	378
Sikhs	1,457	16,498	42	122
Jains	715	2,610	23	71
Buddhists	112	205	1	2
Muslimāns	1,787	5,060	375	320
Christians ... ..	...	1,837	175	281
Parsees ... ..	...	1	...	...
Zafarwāl	1,174	3,105	82	72
Rayn	1,669	7,173	61	93
Pa-srut	1,89	1,987	61	100
Sialkot	1,102	10,910	420	147
Daska	1,829	5,141	509	91

NOTE.—These figures are taken from Table No. IX and Table No. X, VIII of the Census Report of 1901.

Table No. XIV,—showing DETAIL of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12								
												CULTIVATED				FALLOW AND OTHER			
												Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres
YEAR.	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres	Area in Acres								
1882-83	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	2,157								
1883-84	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1884-85	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1885-86	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1886-87	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1887-88	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1888-89	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1889-90	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1890-91	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1891-92	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
1892-93	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	127,071	3,157								
Zafarwal	1,174	1,174	1,174	1,174	1,174	1,174	1,174	1,174	1,174	1,174	72								
Rayn	1,669	1,669	1,669	1,669	1,669	1,669	1,669	1,669	1,669	1,669	93								
Pa-srut	1,89	1,89	1,89	1,89	1,89	1,89	1,89	1,89	1,89	1,89	100								
Sialkot	1,102	1,102	1,102	1,102	1,102	1,102	1,102	1,102	1,102	1,102	147								
Daska	1,829	1,829	1,829	1,829	1,829	1,829	1,829	1,829	1,829	1,829	91								

NOTE.—These figures are taken from Table No. IX and Table No. X, VIII of the Census Report of 1901.

Table No. XV,—showing varieties of **TENURE** held direct from **GOVERNMENT** during the year ending **RABI 1893**.

[illegible]
$$A_{\alpha} = H_{\alpha} + \sum_{\beta \neq \alpha} \left(\frac{1}{\alpha - \beta} \right) (A_{\alpha} - A_{\beta})$$

1.	In payment, free of conditions	...	...
2.	Payment subject to conditions	...	...
3.	For life or years	...	...
4.	At pleasure of Government	...	...
5.	Up to the time of Settlement	...	...
	Total of these holdings	...	...

B.—Lands included in the above, of which the ownership is encumbered by usufructuary mortgages.

Table No. XV. -- showing varieties of TENURE held direct from GOVT. during the year ending RABI 1893—*continued.*

Description of the lands and the persons to whom they belong by the Government.	PASSEIR.					SABAROT.						
	15	16	17	18	19	20	21	22	23	24	25	26
A.—Villages in which the Government has a share, and in which the ownership is divided between the Government and the people.	Number of villages.	Number of holders of shares.	Gross area.	Average area of each estate.	Average in respect of each estate.	Number of estates.	Number of villages.	Number of holders of shares.	Average area of each estate.	Average in respect of each estate.	Number of estates.	Number of villages.
	7	29	5,336	762	382	20	20	17	549	8,839	432	31
	118	21,181	211,245	543	189	669	669	554	21,131	249,294	440	162
	1	16	278	278	80	41	41	7	115	2,638	267	60
B.—Villages in which the Government has a share, and in which the ownership is divided between the Government and the people.	38	427	3,127	171	165	40	40	17	836	5,968	119	67
	171	21,456	251,986	632	173	680	680	595	32,634	267,419	393	129
	1	108	1,186	1,186	1,372	1	1	1	1	1	1	1
	2	188	1,856	1,856	2,511	2	2	2	865	6,882	10,650	10,650
C.—Villages in which the Government has a share, and in which the ownership is divided between the Government and the people.	1	474	7,055	1,711	4,711	1	1	1	503	6,363	7,066	7,066
	1	4	189	323	323	1	1	1	587	3,136	1,992	1,992
	1	2	56	65	65	1	1	1	169	177	471	471
	1	1,076	10,642	9,015	9,015	1	1	1	2,295	16,558	23,008	23,008
D.—Villages in which the Government has a share, and in which the ownership is divided between the Government and the people.	1	8,405	40,745	10,745	10,745	1	1	1	12,007	39,455	12,007	12,007
	1	1	1	1	1	1	1	1	1	1	1	1
	1	1	1	1	1	1	1	1	1	1	1	1
	1	1	1	1	1	1	1	1	1	1	1	1

Table No. XV.—showing varieties of TENURE held direct from GOVT. during the year ending RABI 1893—*concluded*.

Description of villages, including land revenue paid by them.	DASKA.						TOTAL DISTRICT.					
	27	28	29	30	31	32	33	34	35	36	37	38
	Number of villages.	Number of holders or shareholders.	Gross area.	Average area of each estate.	Average assessment of each estate.	Rs.	Number of estates.	Number of villages.	Number of holders or shareholders.	Gross area.	Average area of each estate.	Average assessment of each estate.
TENURE.												
Villages, comprising:—												
1. Zamindari, 2. Patidari and Bhayachara	3	3	1,326	8,273	2,758	6,846	3	3	1,326	8,273	2,758	6,846
Villages, comprising:—												
1. Zamindari, 2. Patidari and Bhayachara	16	13	214	7,028	179	172	69	59	1,168	32,217	167	304
Villages, comprising:—												
1. Zamindari, 2. Patidari and Bhayachara	312	295	18,106	213,301	684	889	2,303	2,678	122,128	1,192,110	518	667
Villages, comprising:—												
1. Zamindari, 2. Patidari and Bhayachara	7	1	176	1,031	117	20	27	18	508	3,111	160	47
Residual Rs. 100, 25.	...	...	...	...	...	...	114	72	3,258	13,451	135	51
Loans, from Government with an	1	1	1	220	220	..	1	1	1	220	220	..
part of ownership.												
Grand	539	284	20,113	229,576	678	901	2,517	2,231	125,119	1,233,612	198	201
A D D L S D A.												
A. —Holders included in the above, held wholly or partially free of revenue, are:—												
1. In perpetuity free of conditions	..	..	..	..	..	..	..	..	165	6,980	..	3,709
2. Do., subject to conditions	..	..	401	6,011	..	7,606	..	..	2,406	22,375	..	39,417
3. For life or lives	..	..	331	6,006	..	6,962	..	..	2,412	27,924	..	28,215
4. At pleasure of Government	..	..	60	1,102	..	2,688	..	..	1,572	5,387	..	8,119
5. Up to the time of Settlement	..	..	3	26	..	19	..	..	165	550	..	585
Total of these holdings	..	..	795	13,535	..	16,785	..	..	6,720	63,225	..	71,105
B. —Lands included in the above of which the ownership is encumbered by usufructuary mortgages.	..	..	1,801	37,785	..	..	..	..	53,202	199,189	..	..

NOTE.—These figures, except the Addenda which have been obtained from Annual Revenue Report for 1893-94, have been taken from the Annual Revenue Report for 1892-93.

Table No. XVI,—showing the CULTIVATING OCCUPANCY of LAND for the year ending RABI 1893.

1	2		3		4		5		6		7
	Tahsil. ZAFARWALA.	Area.	Tahsil. RAJA.	Area.	Tahsil. PASRUR.	Area.	Tahsil. SIALKOT.	Area.	Tahsil. Daska.	Area.	Total, of the District.
Total Cultivated	105,665	139,225	99,089	101,253	83,740	189,541	98,951	299,269	71,900	183,511	995,776
Area cultivated by others	15,813	97,100	35,831	101,856	35,028	104,396	31,069	112,751	22,711	79,623	198,729
Area cultivated by holders free of rent or at nominal rates	6,599	3,769	9,962	1,671	8,571	1,695	6,919	1,987	7,163	1,309	21,032
Area cultivated by holders with or without advance (1) on mortgage	7,272	9,462	6,599	10,457	1,718	9,769	10,711	17,557	1,222	8,703	55,056
Area cultivated by holders with or without advance (2) on cash basis	729	492	139	115	90	521	117	550	550	408	2,215
Area cultivated by holders with or without advance (3) on cash basis	1,115	1,269	117	159	181	611	830	1,118	171	196	3,068
Area cultivated by holders with or without advance (4) on cash basis	2,360	3,055	1,930	2,659	1,951	1,642	3,555	6,983	2,903	6,126	23,159
Area cultivated by holders with or without advance (5) on cash basis	7,606	8,712	9,915	23,639	8,546	21,402	9,070	16,353	7,825	22,832	95,659
Area cultivated by holders with or without advance (6) on cash basis	46,761	35,310	31,626	17,662	21,272	41,085	32,437	19,847	25,919	61,123	215,928
Total cultivated by holders (including)	57,257	58,732	53,266	85,021	49,199	89,259	57,923	92,579	41,123	99,611	416,015

DETAILS	Area.		Area.		Area.		Area.		Area.	
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.
1. Zabul trees	100	263	9	13	10	53	710	392	37	900
2. Fruit produce or more or	8,227	29,552	19,783	23,210	6,902	15,152	12,558	19,387	11,100	18,502
3. Trees more or less than 10 ft	1,265	2,187	1,970	180	1,171	950	1,617	2,930	1,523	9,516
4. One or all red less than two-thirds	100	118	5,351	336	4,809	100	100	65	1,211	1,025
5. Less than one-third	1	1	120	87	98	23	17	150	11	118
6. Red or all red and not produce	1,277	1,240	1,115	2,600	6,362	1,500	11,531	2,120	1,100	62,307
7. Fruit and smaller trees in kind	19,912	21,400	29,848	26,750	9,875	21,257	26,005	22,912	50,000	110,222
8. Trees of all kinds except those with or without orchard	1,280	1,500	1,552	1,638	2,712	1,410	1,287	1,600	3,175	11,012
9. Fruit and other cash trees	2,334	3,908	11,781	750	17,464	7,779	7,582	7,671	29,000	61,157
10. Fruit and other produce or other	19,127	28,570	72,661	10,208	11,570	17,591	99,263	22,678	89,177	257,207
Total of trees and area (7, 8, 9, 10) as paid by return										
Area										
Value										

Note.—The figures have been taken from the District Annual Report for 1892-93.

Table No. XVII,—showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
Tahsil.	Number of estates.	Total Acre.	ACRES HELD UNDER CULTIVATING LEASES		REMAINING ACRES.			Average yearly income from 1887-88 to 1892-93.
			Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	
Whole District	13	5,891	9	...	92	813	4,977	Rs. 357
Zafarwal	2	673	9	...	...	158	186	...
Rawa	1	3,346	...	...	...	...	3,346	...
Parbut	1	149	...	...	...	...	146	...
Sialkot	3	130	...	...	...	...	130	...
Daska	6	1,006	...	...	92	...	569	...

NOTE.—These figures are taken from the village records.

Table No. XVIII,—showing AREA of GOVT. RESERVED FORESTS.

1	2	3	4
Tahsil.	Name of Forest.	Area in acres.	REMARKS.
Zafarwal	Choraki	167	
Daska	Deer Park	92	
	Yarab Ali	78	
Sialkot	Khairpur	311	
	G. D. D. D.	212	
		1,222	

NOTE.—These figures are taken from the village records.

Table No. XIX.—showing LAND acquired by GOVERNMENT.

1	2	3	4
Purpose for which acquired.	Area acquired.	Compensation paid in rupees.	Reduction of revenue in rupees.
Road	911	21,391	437
Canals	...	...	...
State Railways	2,016	24,229	387
Government Railways	1,821.7	42,167	251
Miscellaneous	...	...	...
Total	6,092.3	88,078	1,075

NOTE.—These figures are taken from the Annual Revenue Reports.

Table No. XX.—showing AREA under CROPS.

Years.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Wheat.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Barley.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Maize.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Gram.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Moth.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Poppy.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Tobacco.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Cotton.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Indigo.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Sugarcane.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Vegetables.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Miscellaneous.		Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.

TABLE AVERAGES FOR THE FIVE YEARS 1886-90 TO 1890-1.

Zaidabad	126,615	20,225	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830
Ravi	100,836	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717
Washy	100,836	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717	21,717
Soan	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830
Basu	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830	22,830
Total	972,051	79,552	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864	61,864

Note.—These figures are taken from Punjab Revenue and Administration Reports.

Table No. XXI,--showing AVERAGE RENT RATES and YIELD PER ACRE.

[illegible]

NOTE.—These figures have been taken from the Assessment Reports of the Settlement of 1950.

Table No. XXII.—showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11	12
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS						TAHSEELS FOR THE YEAR 1892-93.				
	1878-79.	1878-79.	1883-84	1888-89.	1892-93.	Sialkot.	Pastūr.	Rāya.	Zatarwāl.	Daska.	
Cows and bullocks ...	140,423	402,677	233,556	408,209	301,112	66,325	69,137	62,301	63,926	51,370	
Buffaloes ...	...	...	...	221,185	172,117	32,171	37,092	38,095	30,686	34,370
Young stock calves or buffalo calves ...	...	...	...	...	115,982	37,000	11,855	22,197	20,232	21,398
Horses ...	8,900	9,138	3,252	10,379	10,554	1,992	2,292	2,520	1,751	2,029	
Ponies ...	4,411	4,499	1,231	...	...	...	...	...	...	...
Mules ...	...	...	...	13,675	12,951	2,311	2,709	2,634	2,636	3,198
Donkeys ...	8,610	8,812	3,999	6,114	...	...	...	...	...	...
Sheep and goats ...	18,108	49,376	41,792	108,059	89,227	18,136	22,631	15,210	15,078	18,112	
Pigs ...	500	...	521	...	...	...	...	...	...	...
Camels ...	151	151	98	273	201	27	37	71	51	12	
Carts ...	1,158	1,181	962	2,670	2,119	1,396	261	216	425	118	
Ploughs ...	106,539	108,649	98,305	127,578	115,735	25,710	22,170	24,335	21,131	22,089	
Boats ...	40	49	33	101	117	31	...	77	...	6	

NOTE.—Figures up to column 6 have been taken from Administration Reports and those in column 7 are the result of a special census.

Table No. XXIII, —showing OCCUPATION of MALES.

1	2	3	4	5	6
Class.	Order.	Sub-order and occupations.	Towns.	Villages.	Total.
A.—Government	{ I and III—6 II and III—7	Total population	31,982	323,867	355,849
		Occupations specified	28,476	301,067	329,543
		Civil Administration	1,661	3,730	5,391
		Army	1,970	183	2,153
		Land-owners ¹⁰	2,335	112,632	114,967
B.—Pastoral and agricultural.	{ V.—Agriculture	Tenants ¹⁰	1,041	59,839	60,880
		Laborers ³⁴	236	4,862	5,098
		Other miscellaneous ^{12 and 13}	81	227	308
		Pastoral ^{8 and 9}	462	2,619	3,081
		Personal and household service ^{14 to 16}	4,521	39,397	43,921
C.—Personal service.	{ IV ... VI ...	Dealers in milk, butter and ghee ¹⁷	358	341	699
		Dealers in fish ¹⁷	50	13	63
		Fowl and egg dealers ¹⁷	2	37	39
		Butchers and roast meat shopkeepers ¹⁷	401	288	692
		Dealers in grain and flour ¹⁹	815	1,703	2,518
D.—Preparation and supply of material substances.	{ VII.—Food and drink	Fruit and vegetable sellers ^{69 and 70}	418	298	716
		Grocers and general shopkeepers ⁶⁹	1,113	8,214	9,327
		Other dealers and manufacturers of food and drink ¹⁹	636	465	1,101

E.—Commerce, transport and storage.	XII.—Textile factories	Deals in wool and fur ³⁸ 141 to 158	...	...	...	...	703	343	1,046
		Workers in silk ³⁹ 159 to 162	...	...	...	...	66	51	117
		Ditto in cotton ⁴⁰ 163 to 175	...	...	...	...	1,915	24,185	20,100
		Ditto in gold, silver and precious stones ⁴³ 157 to 198	...	...	...	...	399	2,958	2,657
		Ditto in other metals ⁴⁴ 199 to 207	...	...	...	...	275	2,092	3,267
		Ditto in timber and wood ⁴⁵ 212 to 217	...	...	...	...	449	2,387	2,836
		Ditto in cane work ⁵⁰ 218 to 229	...	...	...	...	52	454	506
		Ditto in leather ⁵³ 233 to 247	...	...	...	...	782	6,294	7,076
		Bankers and Bank Managers ⁵⁴ 248	...	...	...	...	...	...	...
		Money-lenders ⁵⁴ 249	...	...	...	...	594	2,931	3,525
F.—Professional	XVIII.—Commerce.	Bill discounters ⁵⁴ 250	...	...	...	...	1	...	1
		Money changers and testers ⁶⁴ 251	...	...	...	...	81	3	84
		Cashiers and accountants ⁵⁴ 252	...	...	...	...	4	95	99
		General merchants ⁵⁴ 253	...	...	...	...	87	515	602
		Religious teachers and ministers ^{63 (a)} 257 to 265	...	...	...	...	756	4,779	5,535
		Fakirs and mendicants ^{64 (b)} 264 to 298 and 348	...	...	...	...	5,397	15,613	21,010
		Unskilled labour ⁷⁴ 336 to 340	...	...	...	...	627	3,030	3,657
		Pensioners ^{77 (a)} 349 to 351	...	...	...	...	182	289	471
		
		
G.—Indefinite and independent.	XX.—Learning and artistic professions.		...	...	...	...	...	...	...
		
		
		
		
		
		
		
		
		
G.—Indefinite and independent.	XXI.—Indefinite and independent.		...	...	...	...	...	...	...
		
		
		
		
		
		
		
		
		

NOTE.—The figures are taken from Table II Vernacular Census Register No. 15.

Table No. XXIV, —showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Tolls.	Cotton.	Wool.	Other fabrics.	Paper.	Wood.	Iron.	Brass and copper.	Painting and manu- facturing dyes.	Leather.	Pottery, common and glazed.	Oil-presses and reliners.	Tanning and rawls.	Carpets.	Gold, silver, and jewellery.	Other manufac- tures.	Total.	
Number of male and female factories.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Number of private houses or small works.	40	10,611	415	101	50	1,471	3,421	1	206	1,889	2,110	671	160	5	900	1,201	23,823	
Number of workmen { Male .. { Female ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Number of workers in small works and private houses.	70	19,916	261	101	100	2,735	7,512	191	873	3,671	3,773	1,201	911	15	1,520	1,101	17,903	
Value of plant in large works	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Percentage of value of plant in large works.	6,661	2,00,656	80,125	6,265	11,100	1,05,611	100,115	1,00,711	1,30,881	1,39,106	61,71,920	2,90,615	1,20,611	20,11,671	2,99,615	1,14,09,914		

Table No. XXV. —showing RIVER TRAFFIC.

TRAFFIC.		1					
From	To	2		3		4	
		Principal Merchandise Carried.		Average Duration of Voyage in Days.		Distance in miles.	
		Summer or floods.	Winter or low water.	Summer or floods.	Winter or low water.	Summer or floods.	Winter or low water.

NIL.

Statement blank; no river traffic in Sindh.

Table No. XXVI,—showing RETAIL PRICES.

Year.	NUMBER OF SEAS AND CHECKS FOR RETAIL.															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Wheat.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Barley.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Rice.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Millet.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Sorghum.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Maize.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Jowar.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Bajra.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Indian cotton.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Cotton.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Sugar.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Ghee.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Mustard oil.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Groundnut oil.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Newseed.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Tobacco.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.
Salt.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.	Rs.	P.	D.	Ch.

Note.—The prices are reported by the local Government. After that for they are taken from the Provincial Administration Reports.

Table No. XXVII.—showing PRICE of LABOUR

1	2	3	4	5	6	7	8	9	10	11	12	13
Year	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		WHEELS PER DAY.		DOKKAYS PER SOLE PER DAY.		ROADS PER DAY.	
	S.W.		N.W.									
	Highest.		Lowest.		Highest.		Lowest.		Highest.		Lowest.	
	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.	Rs.	a.
1865-66	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1870-71	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1878-79	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1880-81	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1881-82	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1882-83	0 0 0	0 0	1 0 0	0 0	2 0 0	2 0 0	8 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1883-84	0 8 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1884-85	0 8 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1885-86	0 8 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1886-87	0 8 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1887-88	0 8 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 0 0	0 0	3 12 0	0 0	2 0 0	0 0
1888-89	0 10 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 12 0	0 0	3 12 0	0 0	2 0 0	0 0
1889-90	0 10 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 12 0	0 0	3 12 0	0 0	2 0 0	0 0
1890-91	0 10 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 12 0	0 0	3 12 0	0 0	2 0 0	0 0
1891-92	0 10 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 12 0	0 0	3 12 0	0 0	2 0 0	0 0
1892-93	0 10 0	0 0	1 0 0	0 0	2 0 0	2 0 0	1 12 0	0 0	3 12 0	0 0	2 0 0	0 0

Table No. XXVIII. showing REVENUE COLLECTED

1	2	3	4	5	6	7	8	9
Year	Total Revenue Collected				Total Revenue Collected		Total Revenue Collected	
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.
1880-81	11,87,739	11	8	739	11,87,739	11	8	739
1881-82	11,87,739	11	8	739	11,87,739	11	8	739
1882-83	11,87,739	11	8	739	11,87,739	11	8	739
1883-84	11,87,739	11	8	739	11,87,739	11	8	739
1884-85	11,87,739	11	8	739	11,87,739	11	8	739
1885-86	11,87,739	11	8	739	11,87,739	11	8	739
1886-87	11,87,739	11	8	739	11,87,739	11	8	739
1887-88	11,87,739	11	8	739	11,87,739	11	8	739
1888-89	11,87,739	11	8	739	11,87,739	11	8	739
1889-90	11,87,739	11	8	739	11,87,739	11	8	739
1890-91	11,87,739	11	8	739	11,87,739	11	8	739
1891-92	11,87,739	11	8	739	11,87,739	11	8	739
1892-93	11,87,739	11	8	739	11,87,739	11	8	739

NOTE.—These figures are taken from Tables Nos. XVIII A, XX and XXI of the Revenue Reports.

Table No. XXIX,—showing REVENUE derived from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	Fixed land revenue demand	Ploughed and sown land revenue demand	Revenue from lands	Revenue from waste lands brought into cultivation	Withered crops	Flung and lost crops	Total ploughed and sown crops	Revenue from uncultivated land	Revenue from other lands	Revenue from other lands	Revenue from other lands	Total land revenue
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1882-83	11,13,008	3,001	1,110	..	..	..	2,070	0	28	..	..	511
1883-84	11,17,307	7,109	2,127	..	..	..	1,000	..	47	1	..	3,174
1884-85	11,25,907	6,057	2,062	..	..	..	1,511	..	97	..	..	3,151
1885-86	11,27,007	7,988	1,500	..	..	..	1,870	..	90	..	..	1,000
1886-87	11,30,207	7,000	1,271	..	..	..	1,000	..	12	8	..	1,023
1887-88	11,35,777	11,000	2,320	..	..	..	6,540	..	517	100	..	1,190
1888-89	11,31,057	11,210	2,798	..	..	..	8,800	..	050	..	..	7,400
1889-90	11,37,800	10,200	1,980	..	..	..	..	..	108	..	..	1,818
1890-91	11,39,102	12,288	2,100	..	..	..	7,800	..	101	..	..	1,170
1891-92	11,41,000	20,000	1,500	..	..	..	10,000	..	110	..	..	6,000
1892-93	12,00,000	1,200	1,000	..	..	..	1,100	..	77	1,000	..	7,070
Tahsil totals for five years 1888-90 to 1892-93												
Zafarwal	30,55,000	7,100	282	..	..	..	180	..	..	..	..	2,002
Rawa	12,57,710	47,000	6,870	..	..	..	1,000	..	001	..	..	7,203
Pasro	10,31,300	12,000	1,100	..	..	..	7,710	..	..	68	..	7,100
Sialkot	11,10,000	18,000	2,700	..	..	..	..	..	1,800	..	..	9,000
Daska	11,87,000	21,200	1,000	..	..	..	18,500	..	770	..	..	2,700

Table No. XXX.—showing ASSIGNED LAND REVENUE.

1	TOTAL CHANDED REVENUE ASSIGNED.										DISTRIBUTION OF AREA AND JAMA.										NUMBER OF HOLDINGS.					
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
FACULTY.	TOTAL CHANDED REVENUE ASSIGNED.										DISTRIBUTION OF AREA AND JAMA.										NUMBER OF HOLDINGS.					
	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Acres, Rs.	Private holdings.	At the disposal of Government.	At the disposal of Government.	At the disposal of Government.	At the disposal of Government.	
Zafarwal	2,400 1,272	2,878 2,710	2,241 1,510	7,000 7,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Raja	5,840 5,555	1,058 5,000	1,120 5,110	11,517 11,080	1,081 2,117	1,227 5,001	1,820 5,201	701 721	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Parrur	4,100 1,027	1,008 2,000	2,001 2,588	10,012 9,015	1,150 1,522	1,850 2,511	7,051 1,711	180 121	50	67	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Sadkot	1,058 5,301	6,512 8,701	6,088 8,511	10,878 23,008	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Daska	5,700 7,001	1,525 1,002	1,250 7,220	13,518 10,580	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total District	14,200 23,718	18,921 21,027	20,011 25,502	63,225 71,105	6,180 3,700	22,957 60,117	27,921 28,245	5,385 8,110	570	587	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Note.—These figures have been taken from Statement No. XXV of Revenue Report for 1893-94.

Table No. XXXA.—showing LAND REVENUE ASSIGNMENTS according to new ASSESSMENTS.

1	NAME OF TALUK.	DETAIL OF ASSIGNED LAND REVENUE.						NUMBER OF ASSIGNEES.					
		2	3	4	5	6	7	8	9	10	11	12	13
		In perpetuity subject to conditions	In perpetuity free of conditions	For life or lives	During the pleasure of Government	For term of Settlement	Total.	In perpetuity subject to conditions	In perpetuity free of conditions	For life or lives	During the pleasure of Government	For term of Settlement	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.						
	Zafarwāl	1,677	1,236	3,168	73	...	6,154	264	52	486	3	...	805
	Rāya	6,657	2,741	6,878	811	...	16,187	292	88	569	109	...	998
	Pastūr	4,000	1,883	8,691	679	51	14,704	334	72	447	71	1	925
	Sialkot	10,367	969	5,979	158	...	17,473	437	30	579	10	...	1,056
	Daska	7,331	5,148	3,714	140	19	16,352	428	28	389	1	1	857
	Total District	29,432	12,977	27,830	2,461	70	71,770	1,755	270	2,420	194	2	4,611

NOTE.—These figures have been taken from the nuzli records according to new assessments.

Table No. XXXI.—showing BALANCES, REMISSIONS and TAKAVI.

1										2		3		4		5							
YEAR.										BALANCES OF FUND RIV- NUE IN RUPEES.				Reductions of fixed demand on account of bad season, dis- tribution, &c., in Rupees.				Takavi ad- vances in Rupees.					
										Fixed Revenues.				Fluctuating and mis- cellaneous to credit.									
1882-83										370				180				100				3,495	
1883-84										275				156				..				6,750	
1884-85										981				..								5,060	
1885-86										925				84				..				7,710	
1886-87										950								212				4,115	
1887-88										8,297								..				13,610	
1888-89										1,895												14,520	
1889-90										2,576												16,450	
1890-91										4,274				..								21,690	
1891-92										2,674												31,500	
1892-93										4,494				234								11,850	
1893-94										6,380				1,750								14,750	

NOTE.—These figures have been taken from Tables Nos. XXIII A, and XXVI of the Revenue Report.

Table No. XXXII.—showing SALES and MORTGAGES of LAND up to September 1894.

NAME OF TAHSIL.	AREA SOLD IN ACRES.										TOTAL AREA TRANSFERRED IN ACRES.			
	AREA MORTGAGED IN ACRES.					AREA SOLD IN ACRES.					TOTAL AREA TRANSFERRED IN ACRES.			
	To agriculturists.	To money-lenders.	Total.	To agriculturists.	To money-lenders.	Total.	To agriculturists.	To money-lenders.	Total.	To agriculturists.	To money-lenders.	Total.	To agriculturists.	To money-lenders.
Zafarwā	20,559 13	17,769 11	38,328 24	2,289 1	1,256 1	3,545 2	22,818 14	19,025 12	41,843 26	22,818 14	19,025 12	41,843 26	22,818 14	19,025 12
Rāya	20,956 11	23,337 12	44,293 23	10,009 5	4,337 2	14,406 7	31,025 16	27,374 14	58,439 30	31,025 16	27,374 14	58,439 30	31,025 16	27,374 14
Paerū	20,535 11	26,731 14	47,266 25	7,304 4	4,301 2	11,605 6	27,839 15	31,032 16	58,871 31	27,839 15	31,032 16	58,871 31	27,839 15	31,032 16
Sialkot	17,779 9	21,199 11	41,978 20	5,227 2	3,571 2	8,801 4	23,006 11	27,773 13	50,779 24	23,006 11	27,773 13	50,779 24	23,006 11	27,773 13
Daska	16,611 9	27,750 15	44,361 24	2,032 1	1,889 1	3,921 2	18,613 10	20,339 16	48,952 26	18,613 10	20,339 16	48,952 26	18,613 10	20,339 16
Total District	96,400 10	119,786 13	216,226 23	26,921 3	15,357 2	42,278 5	123,361 13	135,113 14	258,501 27	123,361 13	135,113 14	258,501 27	123,361 13	135,113 14

Note.—These items have been taken from the Final Settlement Report.
N.B.—The figures in antique type are percentages of the cultivated area.

Table No. XXXIII,—showing SALE of STAMPS and
REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
Year.	INCOME FROM SALE OF STAMPS.				OPERATION OF THE REGISTRATION DEPARTMENT.							
	Revenue Receipts.		Net Proceeds from Registration.		Number of Deeds Registered.				Value of Property Registered in Rs. and P.			
	Rs.	P.	Rs.	P.	Total.	By Mortgages.	By Sales.	By Transfers.	Total.	By Mortgages.	By Sales.	By Transfers.
	1	2	3	4	5	6	7	8	9	10	11	12
1882-83	1,11,104	727-9	1,01,280	59-0	2,416	2	87	2,327	9,24,980	27-8	31,080	9,67,424
1883-84	1,21,293	76-92	1,08,818	54-11	2,688	4	110	2,574	10,59,137	47-84	38,208	10,99,120
1884-85	1,32,614	52-11	1,10,000	49-66	2,990	10	66	2,914	10,40,190	3-870	18,926	10,62,186
1885-86	1,14,433	91-297	1,03,000	8-396	3,298	38	4	3,256	11,99,070	3-240	30,792	12,06,165
1886-87	1,21,410	75-107	1,11,172	62-75	3,541	1	2	3,538	10,86,790	3-66	25,747	11,15,191
1887-88	1,01,013	70-29	1,00,087	70-38	3,018	17	3	3,000	10,11,387	3-774	25,772	10,31,181
1888-89	1,07,000	81-00	1,03,008	77-21	3,500	2	32	3,476	10,15,700	1-218	7,880	10,28,700
1889-90	1,13,182	75-27	1,00,228	72-010	3,707	18	18	3,671	10,07,007	11-520	18,493	10,27,190
1890-91	1,20,800	72-37	1,09,424	65-06	3,980	30	10	3,940	10,01,000	5-887	7,070	10,11,480
1901-92	1,00,044	82-34	1,00,007	78-88	2,000	28	1	1,971	2,01,640	8-708	12,071	2,10,248
1902-93	1,07,126	80-00	1,00,000	84-7-2	2,000	20	0	1,980	2,018,000	7-377	0-887	2,018,472

Notes.—1. This Table is taken from the Annual Report of the Registrar of the Punjab, 1903-04. 2. The figures in the first column are the figures of the year ending on the 31st March.

Table No XXXIII A -showing REGISTRATIONS.

No. of Registrations	Total	Per Cent
In 1911	1,000	100
In 1912	1,000	100
In 1913	1,000	100
In 1914	1,000	100
In 1915	1,000	100
In 1916	1,000	100
In 1917	1,000	100
In 1918	1,000	100
In 1919	1,000	100
In 1920	1,000	100
In 1921	1,000	100

Table No. XXXIV, -showing LICENSE TAX COLLECTIONS.

Year.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.												Total number of Licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				Class II.				Class III.						
	(1) 1st Grade	(2) 2nd Grade	(3) 3rd Grade	(4) 4th Grade	(1) 1st Grade	(2) 2nd Grade	(3) 3rd Grade	(4) 4th Grade	(1) 1st Grade	(2) 2nd Grade	(3) 3rd Grade	(4) 4th Grade			
1882-83	11	16	184	918	..	..	..	..	1,183	16,905	907
1883-84	5	12	16	236	924	..	..	..	..	1,217	18,710	922
1884-85	1	12	13	50	327	1,184	..	..	..	..	1,588	25,010	421
1885-86	..	1	..	10	12	57	308	1,116	..	..	..	..	1,534	21,110	407

Note.—These figures have been taken from the Licence Tax Report.

Table No. XXXIVA,—showing INCOME TAX COLLECTIONS for the years 1886-87 to 1892-93.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	NUMBER OF PERSONS ASSIGNED TO EACH CLASS AND GRADE.													
Year.	Class I.						Class II.						Total number of persons assessed.	Total amount of fees.
	Rs. 9,000.	Rs. 10,000.	Rs. 15,000.	Rs. 20,000.	Rs. 25,000.	Rs. 30,000.	Rs. 1,000.	Rs. 1,250.	Rs. 1,500.	Rs. 1,750.	Rs. 2,000.	Rs. 2,250.		
1887-8	5	31	52	33	16	128	133	211	483	1,622	28,208
1888-9	1	30	43	33	55	117	137	213	470	1,622	29,158
1889-90	6	53	52	39	68	123	161	287	495	1,735	32,520
1890-1	21	37	133	78	99	117	176	212	363	828	2,662	58,903
1891-2	16	10	136	80	98	111	172	251	363	863	2,133	58,132
1892-3	16	11	131	77	96	116	172	251	360	811	2,101	57,613
1893-4	12	78	137	85	95	109	182	263	373	883	2,170	57,960
1894-5	..	1	11	31	133	91	90	108	190	264	387	856	2,170	58,189
1895-6	6	7	15	4	8	12	24	37	103	216	5,312
1896-7	2	28	28	17	25	173	28	53	63	123	358	9,864
1897-8	6	19	19	8	18	20	33	17	60	173	357	9,394
1898-9	..	1	2	15	11	28	17	38	79	122	112	227	735	20,656
1899-0	1	8	37	25	11	25	48	15	83	230	504	12,683

Non.—The column headed "Total" denotes the Total Income Tax Rep R.

Table No. XXXVII—showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
Year.	GOVERNMENT SCHOOLS						AIDED SCHOOLS						PRIVATE SCHOOLS						ALL SCHOOLS			
	No.		Scholarship		Total		No.		Scholarship		Total		No.		Scholarship		Total		Total			
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
1882-83																						
1883-84																						
1884-85																						
1885-86																						
1886-87																						
1887-88																						
1888-89																						
1889-90																						
1890-91																						
1891-92																						
1892-93																						
1893-94																						

SCHOOLS FOR BOYS																					
1882-83																					
1883-84																					
1884-85																					
1885-86																					
1886-87																					
1887-88																					
1888-89																					
1889-90																					
1890-91																					
1891-92																					
1892-93																					
1893-94																					

SCHOOLS FOR GIRLS																					
1882-83																					
1883-84																					
1884-85																					
1885-86																					
1886-87																					
1887-88																					
1888-89																					
1889-90																					
1890-91																					
1891-92																					
1892-93																					
1893-94																					

Table No. XXXVIII,--showing the WORKING of DISPENSARIES.

		1	2	NUMBER OF PATIENTS TREATED.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
NAME OF DISPENSARY.	CLASS OF DISPENSARY.	Males.																		Females.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
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Table No. XXXVIII, showing the WORKING of DISPENSARIES—continued.

NAME OF DISPENSARY.		CLASS OF DISPENSARY.		NUMBER OF PATIENTS RECEIVED—continued.															Total Patients.	
				Children.																
				1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	1903.
Sialkot	37,495		
Rāya	14,611		
Zafarwal	19,418		
Daska	17,308		
Pastur	22,821		
Sandhwal	14,173		
Phukhān	6,821		
Kot Abidan	6,308		
Total				139,378		

Table No. XXXVIII, showing the WORKING of DISPENSARIES—continued.

NAME OF DISPENSARY.	CLASS OF DISPENSARY.	NUMBER OF PATIENTS TREATED—continued.												EXPENDITURE IN RUPEES.											
		0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
		INDIAN POPULATION.																							
		1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.
Saddat	2nd Class	725	705	711	711	1,028	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211	1,211
Roy	2nd Class	115	123	119	170	183	188	217	217	217	217	217	217	217	217	217	217	217	217	217	217	217	217	217	217
Wafar	2nd Class	104	91	189	197	115	151	118	118	118	118	118	118	118	118	118	118	118	118	118	118	118	118	118	118
Daska	2nd Class	178	115	172	191	178	171	195	195	195	195	195	195	195	195	195	195	195	195	195	195	195	195	195	195
Pastur	2nd Class	118	111	172	178	161	118	121	121	121	121	121	121	121	121	121	121	121	121	121	121	121	121	121	121
Sandhat	2nd Class	13	52	50	43	150	78	81	81	81	81	81	81	81	81	81	81	81	81	81	81	81	81	81	81
Phakbon	2nd Class	11	75	63	72	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55	55
Kot Ahlu	2nd Class	1,581	1,582	1,156	1,545	1,512	1,527	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513
Total		1,581	1,582	1,156	1,545	1,512	1,527	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513	1,513

Notes:—(1) These figures are taken from Tables Nos. II, III, IV, and V of the Dispensary Reports.
 (2) Kot Ahlu was 1st Class Dispensary from 1888 to 1892.

Table No. XXXIX,—showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	NUMBER OF CIVIL SUITS CONCERNING				VALUE OF SUITS CONCERNING			Number of revenue cases.
	Money or moveable property.	Rent and tenancy rights.	Land and revenue and other matters.	Total.	Land.	Other matters.	Total.	
1887	15,707	...	2,040	18,347	Rs. 2,44,652	Rs. 8,93,770	Rs. 11,40,422	1,631
1888	15,615	...	3,141	18,756	1,61,410	10,02,442	11,63,852	7,093
1889	15,003	...	2,958	17,961	2,15,564	10,69,506	12,85,100	10,263
1890	13,287	...	3,230	16,517	2,15,551	8,85,955	11,51,429	11,731
1891	15,107	...	2,574	17,681	2,21,225	9,93,081	12,14,306	15,447
1892	15,224	...	2,762	17,785	2,23,699	10,04,964	12,28,663	16,755
1893	15,023	...	2,784	17,406	3,78,405	10,00,000	14,32,105	16,626

NOTE.—The figures are taken from Tables Nos. II and III of the Civil Justice Reports and from No. XXVIII B. of the Revenue Report. The value of suits heard in Revenue Courts is excluded from the last four columns, no details of value of the property being available.

Table No. XLI.—showing POLICE ENQUIRIES—continued.

NATURE OF OFFENCE.	NUMBER OF PERSONS ARRESTED OR SUMMONED.												1894.
	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	
Robbery on land or by assembly	76	112	128	277	215	240	380	210	100	238	203	173	311
Murder and attempts to murder	12	8	18	6	8	18	21	15	18	5	21	30	29
Total serious offences against the person	77	134	157	269	169	220	201	267	168	175	186	200	240
Abduction of females and women .. .. .	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	171	118	220	229	256	325	551	485	270	315	209	342	207
Total number of offences against the person	1	9	30	13	55	40	70	68	45	25	48	56	60
Cattle theft	91	68	55	53	40	57	60	50	53	52	40	35	45
Total minor offences against property	149	622	1,202	922	903	905	1,170	1,108	1,680	1,850	1,691	1,692	1,185
Total cognizable offences	1,301	1,982	2,655	2,609	2,851	2,601	3,362	3,306	3,408	3,616	4,302	4,442	2,716
Receiving, or lawfully assembly, after a .. .. .	..	7	16	33	6	22	52	17	14	31	58	26	34
Offences relating to marriage .. .. .	..	14	208	202	275	225	285	361	207	304	411	272	276
Total non-cognizable offences .. .. .	..	271	7,186	4,812	1,951	3,719	5,006	5,274	4,821	1,987	4,721	3,877	5,241
Grand total of offences	1,301	1,996	9,841	7,421	6,905	6,320	8,368	9,270	8,292	8,333	9,023	6,309	7,967

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Table No. XLI,—showing POLICE ENQUIRIES—continued.

NATURE OF OFFENCE.	NUMBER OF PERSONS CONVICTED.													
	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	
Rioting or unlawful assembly	2	10	217	191	167	114	243	154	115	151	245	117	197	
Murder and attempts to murder	10	2	4	5	3	11	11	2	3	3	12	10	15	
Total serious offences against the person	62	69	84	93	54	91	113	137	102	164	97	119	87	
Abduction of married women .. .. .	...	...	...	...	...	...	...	...	...	...	...	...	...
Total serious offences against property	118	67	88	121	124	132	171	228	113	205	192	280	137	
Total minor offences against the person	1	3	21	5	9	6	10	13	3	13	15	16	14	
Cattle theft	69	52	32	31	30	37	41	29	36	43	31	33	34	
Total minor offences against property	314	439	433	406	189	544	670	663	685	912	872	707	420	
Total cognizable offences	966	1,213	1,246	1,634	1,801	1,516	1,921	2,579	2,000	3,111	3,010	3,073	1,989	
Rioting, unlawful assembly, affray .. .. .	...	2	14	15	6	19	32	17	14	28	42	19	29
Offences relating to marriage .. .. .	...	...	30	93	32	19	32	42	33	54	49	55	27
Total non-cognizable offences .. .. .	...	172	755	1,012	1,008	1,027	1,305	1,728	1,428	1,188	1,228	896	1,007
Grand total of offences	966	1,385	1,971	2,646	2,809	2,543	3,226	3,907	3,428	4,299	4,238	3,969	2,996	

Note.—These figures are taken from Statement A. of the Police Report.

Table No. XLII.—showing CONVICTS in GAOL.

Year.	NUMBER IN GAOL AT BEGINNING OF THE YEAR.					RELIGION OF CONVICTS.			PREVIOUS OCCUPATION OF MALE CONVICTS.					LENGTH OF SERVITUDE OF CONVICTS.						PREVIOUSLY CONVICTED.		PROBATIONARY RESULTS.						
	Males.	Females.	Totals.	Males.	Females.	Muslims.	Hindus.	Buddhist and Others.	Ordnal.	Professionals.	Services.	Agricultural.	Commercial.	Industrial.	Under six months.	Six months to one year.	One year to two years.	Two years to five years.	Five years to ten years.	Over ten years.	Ordnal.	Over 10 years.	Deaths.	Ordnal.	Twice.	More than twice.	Cost of maintenance.	Profits of convicts' labour.
1882-83	324	12	336	407	6	256	79	..	11	..	..	177	28	191	96	66	196	15	6	3	1	61	3	17	18,336	1,872	0
1883-84	17	6	23	522	51	312	116	..	15	..	..	188	10	306	114	61	73	20	1	1	..	71	25	46	16,881	2,786	12
1884-85	288	6	294	516	36	313	141	..	12	..	..	189	..	313	121	81	48	15	7	1	..	92	18	12	11,901	5,102	15
1885-86	295	2	297	591	27	299	199	..	14	..	13	212	..	314	117	128	15	17	1	2	3	110	19	11	12,362	2,963	10	
1886-87	143	7	150	735	29	411	189	..	14	..	3	293	..	429	223	111	54	68	1	1	2	107	20	17	11,119	3,363	8	
1887-88	292	6	298	748	21	417	217	..	7	..	12	272	..	457	501	115	55	46	4	8	5	111	14	39	15,106	3,683	9	
1888-89	245	5	250	952	25	585	389	..	12	..	..	402	1	537	711	106	88	59	5	12	1	97	11	39	19,565	1,837	0
1889-90	418	6	424	1,176	27	788	410	..	17	..	..	441	..	710	606	339	113	11	6	1	1	112	15	61	21,637	3,764	2
1890-91	456	6	462	832	29	546	321	..	3	7	49	385	31	351	552	192	89	12	3	1	2	90	39	31	19,787	1,922	1	
1891-92	496	9	505	1,311	74	918	460	..	22	11	298	633	76	310	799	365	114	53	2	1	2	58	26	29	29,357	2,700	12	
1892-93	352	10	362	1,228	69	749	472	..	25	7	292	550	71	379	855	269	124	50	5	10	..	58	17	17	29,517	6,401	9	

Notes.—(1) Figures have been taken from Table Nos. XXVIII, XXIX, XXX, XXXI, XXXII, XXXIII, and XXXIV of the Punjab Administration Reports.

Table No. XLIII,—showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
	Town.	Total population.	Hindus.	Sikhs.	Muslims.	Other religions.	Number of occupied houses.	Persons per 100 occupied houses.	
Sialkot	...	55,687	17,978	1,797	1,105	31,920	2,287	7,165	738
Pasrūr	...	9,200	2,354	93	311	6,377	55	1,314	685
Rāya	...	4,520	1,875	21	13	2,568	13	827	527
Daska	...	4,898	1,631	261	...	2,926	77	613	762
	...	6,495	2,153	1,063	...	3,210	39	1,205	539
Jānki	...	4,629	2,012	563	32	2,076	6	673	688
Mitrānwāl	...	3,739	860	127	...	2,713	...	536	696
Zafarwāl	...	5,536	2,875	41	...	2,581	39	891	621
Suklatra	...	2,381	1,030	27	82	1,212	...	395	781

Abolished in 1886, figures given for 1881.

Abolished in 1885, figures given for 1881.

1. Note.—These figures have been taken from Table No. V of Census Report, 1901.

2. Note.—The figures for Sialkot include cantonments also.

Table No. XLIV.—showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13																				
Towns.			SEX.										TOTAL BIRTHS REGISTERED DURING THE YEAR.										TOTAL DEATHS REGISTERED DURING THE YEAR.									
					Total population of 1891.	1889.		1890.		1891.		1892.		1893.		1889.		1890.		1891.		1892.		1893.								
Sialkot ...	{ ... }	Males ...	...	...	20,770	795	802	746	865	888	556	906	678	821	669															
		Females ...	...	...	18,812	654	642	679	792	749	474	924	565	728	548															
Daska ...	{ ... }	Males ...	...	...	3,390	131	157	121	158	111	72	267	101	128	86															
		Females ...	...	...	3,103	137	140	120	150	99	86	312	88	168	102															
Jandke ...	{ ... }	Males ...	...	...	2,477	94	96	88	102	86	73	164	90	121	58															
		Females ...	...	...	2,152	81	108	71	80	72	65	140	66	104	60															
Kila Sobha Singh	{ ... }	Males ...	...	...	2,355	106	110	105	85	66	78	233	107	232	89															
		Females ...	...	...	2,165	103	101	82	79	78	73	251	81	223	95															
Pasvgr ...	{ ... }	Males ...	...	...	4,703	185	199	209	200	166	131	319	134	235	149															
		Females ...	...	...	4,497	169	211	170	181	176	135	316	127	288	154															
Zafarwāl ...	{ ... }	Males ...	...	...	2,771	123	95	85	115	77	72	137	114	236	92															
		Females ...	...	...	2,765	97	70	57	114	76	73	155	91	258	91															
Narowāl ...	{ ... }	Males ...	...	...	2,601	120	107	105	102	89	89	196	92	210	110															
		Females ...	...	...	2,597	111	106	108	80	98	99	198	106	207	111															

NOTE.—Compiled up from Census Report, 1891, and the returning figures taken from Punjab Administration Reports, Sanitary Reports and Civil Dispensary Office.

Table No. XLV,—showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8	9	10
NAME OF MUNICIPALITY.	Sialkot.	Janke.	Daska.	Zafarwāl.	Saukhatra.	Kila Sobhan Singh.	Pasrur.	Narowāl.	Miranwāl.
Class of Municipality	II	III	III	III	III	III	III	III	III
1882-83	37,590	2,233	2,217	3,282	1,378	2,337	4,029	3,107	1,265
1883-84	50,523	2,169	2,135	3,412	1,257	2,560	3,615	3,053	1,062
1884-85	55,268	2,090	2,565	3,311	114	2,717	1,328	3,098	1,007
Class of Municipality	II	II	II	II	...	II	II	II	III
1885-86	54,023	2,175	2,415	3,167	..	2,944	4,715	3,379	875
1886-87	61,793	2,682	2,826	1,825	..	3,306	5,198	3,840	..
1887-88	63,609	3,332	2,967	5,723	..	3,441	6,016	3,764	..
1888-89	71,587	3,341	2,909	5,740	Abolished.	3,367	6,264	3,823	Abolished.
1889-90	77,574	1,257	3,836	5,965	Abolished.	3,784	7,209	3,863	Abolished.
1890-91	69,514	1,279	4,636	6,854	..	3,874	7,181	3,814	..
1891-92	77,955	1,374	4,211	5,782	..	3,794	7,531	4,620	..
1892-93	87,949	1,071	1,602	8,232	..	3,318	5,974	3,905	..

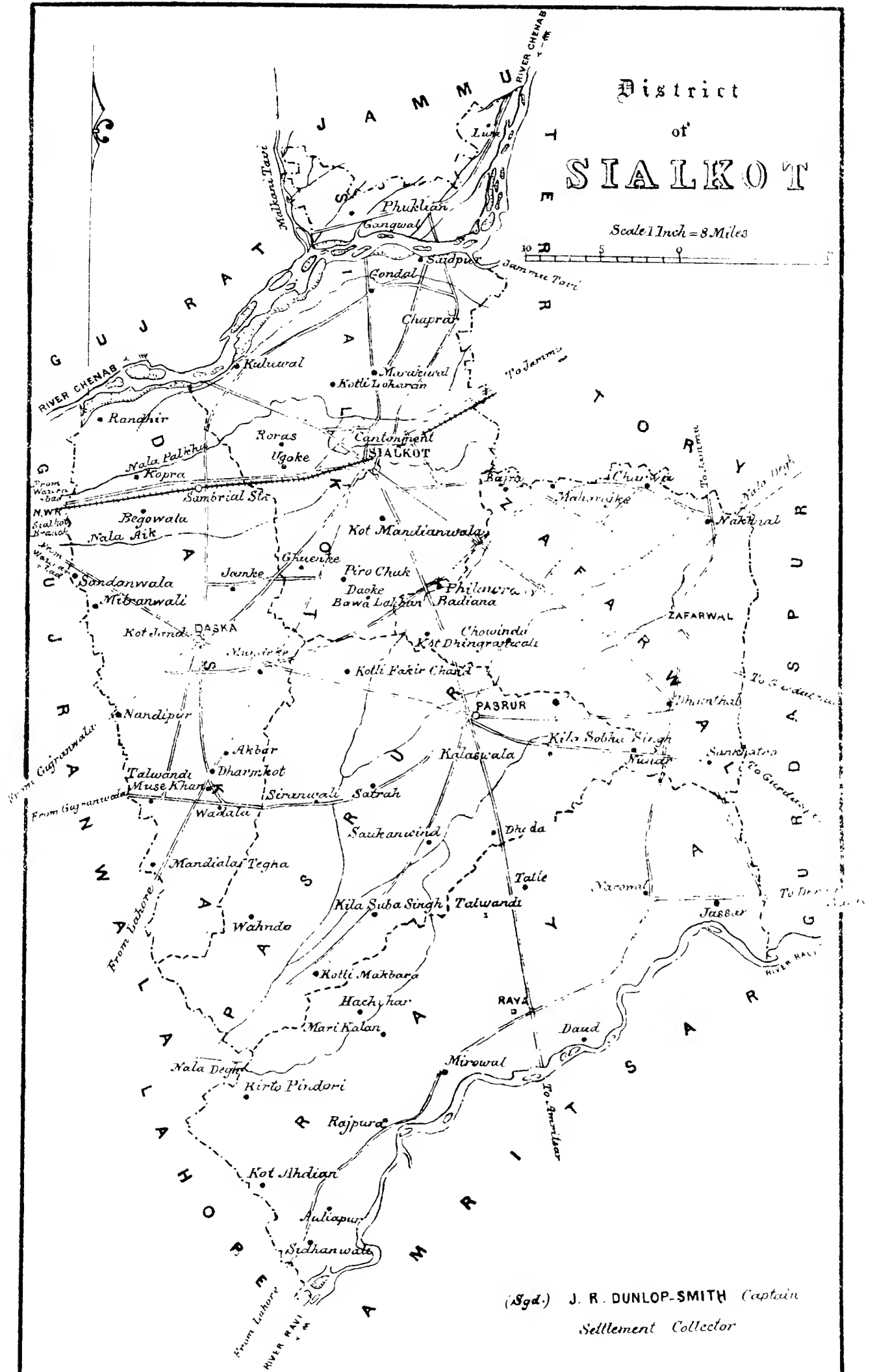
NOTE.—These figures are obtained from Table No. XL Administration Reports

SIALKOT DISTRICT.									
1	Akbar
2	Auliapur
3	Badana
4	Bajra
5	Bawa Lakhan
6	Begowala
7	Chaprar
8	Charwa
9	Chawinda
10	Daska
11	Dhamthal
12	Dhamkot
13	Dhokra
14	Dhokra
15	Gangwal
16	Ghudenke
17	Gondal
18	Hachhar
19	Jamke M.
20	Jassar
21	Kahiswala
22	Kila Sahla Singh
23	Kila Sahla Singh
24	Kirto Pandori
25	Kopra
26	Kot Adhan
27	Kot Duingranwali
28	Kot Jambh
29	Kot Mandiawali
30	Koti Fakir Chaud
31	Koti Lakshmi
32	Koti Lakshmi
33	Luni
34	Maharajke
35	Mandhala Tegha
36	Mari Kalan
37	Mirawal
38	Mirawal
39	Mirawal
40	Mirawal
41	Nakhal
42	Nandpur
43	Narwal
44	Narwal
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65	Narwal
66	Narwal

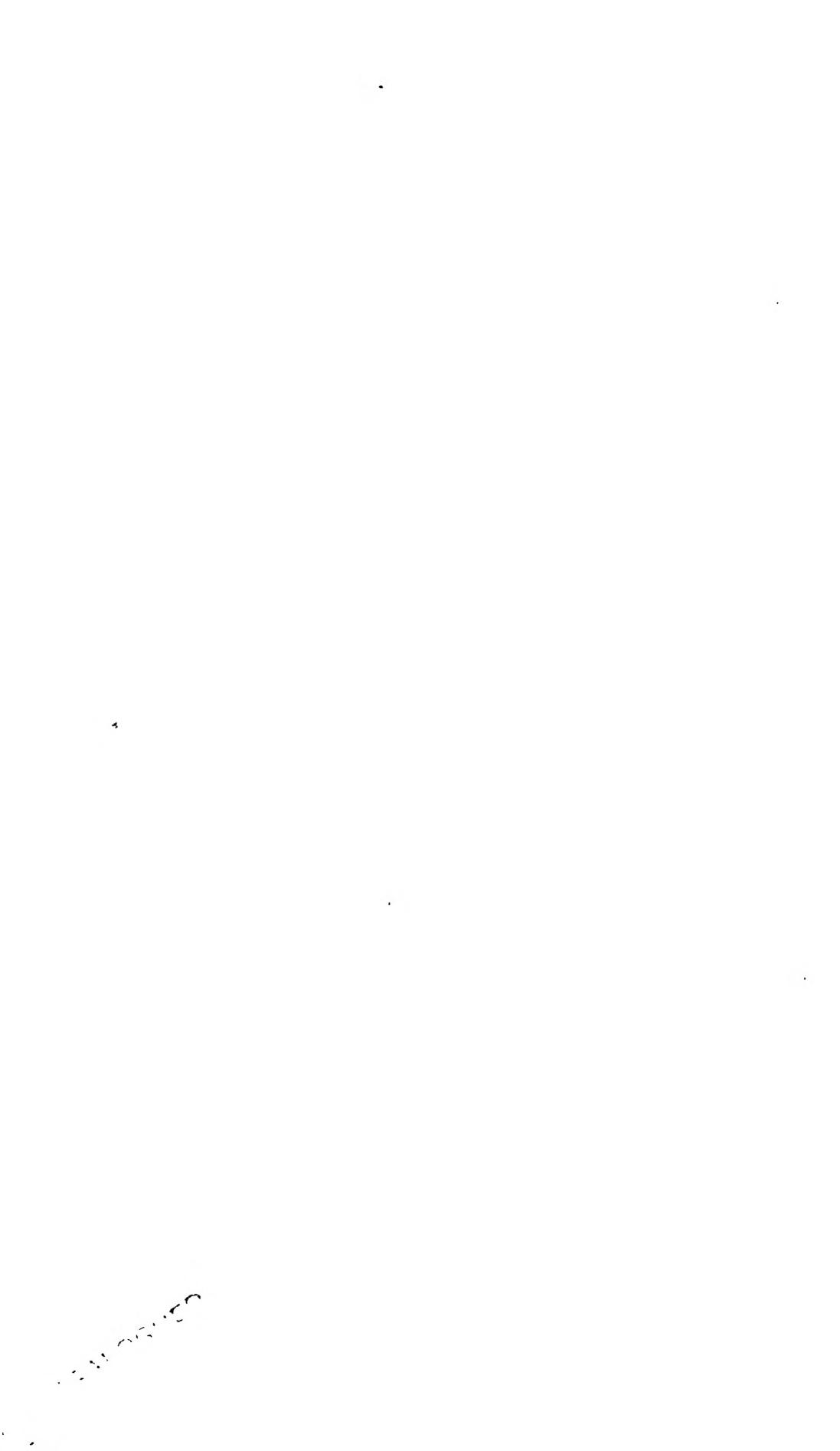
REFERENCES.	
Tahsil and Thana	...
Police Station	...
Rest Bungalow	...
Municipality	...

District of SIALKOT

Scale 1 Inch = 8 Miles



(Sgd.) J. R. DUNLOP-SMITH Captain
Settlement Collector



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